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The
Baptists in History

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THE BAPTISTS IN HISTORY

WITH AN INTRODUCTION ON
THE PARLIAMENT OF RELIGIONS

BY

GEORGE C. LORIMER

MINISTER AT THE TEMPLE

AUTHOR OF "THE GALILEAN"; "STUDIES IN SOCIAL LIFE"; "ISMS
OLD AND NEW"; "SPURGEON"; "WHAT I KNOW ABOUT
BOOKS"; ETC., ETC., ETC.

"Let Cæsar's dues be ever paid
To Cæsar and his throne;
But conscience and the soul were made
To be the Lord's alone"

WATTS

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PREFATORY NOTE.

I SAT down to write an Address, and when it was finished I found it was too long for delivery. My interest had grown with the treatment of my theme, and I had transcended the limits of ordinary discourse. As there seems to be very little in print on the subject of individuality in religion, it occurred to me that its discussion in ampler form than it received when given to hearers might not prove unwelcome to even a larger circle of readers.


Hence this booklet.

The INTRODUCTION was penned on my return from the Parliament of Religions, before which the Address was delivered, and was added as being in harmony with the object of this little volume.

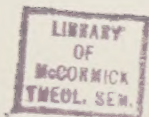
309
501
551
552

CONTENTS.

	PAGE
INTRODUCTION: PARLIAMENT OF RELIGIONS . . .	7
CHAPTER	
I. SPIRITUAL VALUES	41
II. PROVIDENTIAL MISSIONS	45
III. BAPTIST ORIGINS	49
IV. WRONG IMPRESSIONS	56
V. GOVERNING IDEALS	60
VI. SACRED WRITINGS	70
VII. CARDINAL DOCTRINES	77
VIII. SOUL LIBERTY	83
IX. WORTHY TRIBUTES	92
X. OTHER VICTORIES	95
XI. BAPTIST BENEFACTIONS	103
XII. HOLY VISIONS	110



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THE PARLIAMENT OF RELIGIONS.

"The whole round world is every way
Bound by gold chains about the feet of God."

TENNYSON.

WITH these words from the pen of England's dead poet, the Rev. John H. Barrows, D.D., opened the sessions of the Parliament of Religions, held recently in Chicago. I would much have preferred a different text. "Golden chains binding to the *heart* of God" would have been a happier form of speech, and on the whole a truer expression of the Divine attachment to the interests of all His creatures. "The *feet* of God" is suggestive rather of remoteness than of near relationship; and being bound thereunto even by "chains of gold" would seem to preclude the hope of ever rising in freest love to fellowship with His eternal love. A nobler conception is that which Paul, the great Apostle, announced on Mars' Hill, and every way worthier a solemn convocation of serious souls: "He hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation: that they should seek the Lord, if haply they might feel after Him, and find Him, though He is not far from every one of us; for in Him we live, and move, and have our being; as certain also of your own poets have said, for we are also His offspring." This had indeed been a fitting "prologue to the swelling act," impressive alike on account of its inspired origin and because of the clearness

and precision wherewith it describes the close relationship between the Divine and the human, and the obligation of the latter to feel after the former. And suitable, likewise, to the inauguration of a World's Congress of Religions, as it furnishes a reason for such a gathering, and defines its scope: the reason being that all men are God's offspring and are seeking Him; and the scope being determined by the duty to assist all men, if haply they may feel after Him and find Him. Probably such definiteness was not to be expected in a meeting where the representatives of various ethnic faiths assembled for the first time in friendly counsel. They convened as officers and soldiers of contending armies might have done on a field of battle under a flag of truce, exchanging courtesies, realizing, while they differed, they were still human beings and gentlemen. In these circumstances, possibly, Tennyson's couplet was all that the tender susceptibilities of the delegates would bear, and like many other things said in the Congress, the thought may have been designed to be as glitteringly nebulous as the language.

Palatial surroundings are not necessarily an element of importance in historical events. Christianity was born in a stable, and assuredly outranks in moral grandeur and beneficence Buddhism, that seems to have been conceived among the silken splendors of a palace. Mohammedanism opened its eyes in an Arab's tent and was developed in the solitude of a dreary desert. The first Constitution of freedom known to the settlers on American soil was drawn up in the close, stuffy cabin of the *Mayflower*; and the perfected re-union of these States was effected, not primarily beneath the dome of the capitol at Washington, but under the boughs of an apple tree in old Virginia. Neither did it derogate from the significance of the Parliament of Religions that its environment was of the humblest and most modest description. A sort of wooden wigwam, tem-

porarily attached to the Art Institute, through whose classically severe portals entrance was had, capable of seating three to four thousand people, and decorated with flags, received the "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," who had come to hear or to talk about "the wonderful works of God." The extreme simplicity of this room, with its unpainted walls and hard, uninviting seats, rather added to the interest of the great assembly than detracted from it. There was nothing in the hall itself to divert attention from the visitors arrayed on the platform, many of them from distant lands, and some of them dressed in costumes that were strange to American and European eyes. The touch of color—the yellow, the red, the scarlet—served to emphasize the fact that, while they who were seated so peacefully together were of one blood, they were not of one civilization or of one faith. These various hues not only relieved the monotony of the scene, but drew the eyes and thought of the audience to the leaders in the proceedings. The enthusiasm of the people was very marked, flaming forth occasionally in applauding shouts and waving of handkerchiefs; and it was manifest, while they may not always have acted intelligently, but rather sentimentally, that they were totally indifferent to the shape or ornamentation of the building wherein they had met, and were really anxious to understand the views of their guests, some of whom were clothed so picturesquely.

It did not require a very powerful imagination nor a very intimate acquaintance with history to enable the thoughtful student of his times to estimate the changes that have been wrought since the religions represented in Chicago had first

come together in fiercest strife. What strange, wild memories of days gone by were recalled by the appearance on the same platform of Dionysios Latas, Archbishop of Zante, Greece; of the Roman prelates Bishops Keane and Ireland; of Relichi Shibata of the Shinto creed; of Pung Kwang Yu, disciple of Confucius; of Dharmapala, the earnest follower of Gautama Buddha; of the Rabbi Hirsch, exponent of liberal Judaism, and of other distinguished teachers and preachers of heathen and Christian lands. It was not difficult contemplating this company to picture the ancient Ghetto in Rome, with the indescribable contempt of the priest for the children of Abraham, and the multitudes of nameless infamies and cruelties perpetrated by the professed followers of Jesus on the despised disciples of Moses. Down through the centuries seemed to come to us the shout of the Crusader, as with axe and lance he tried to settle the rival claims of two remarkable creeds. Antioch, Acre, Damascus, and Jerusalem passed before the mind as the proselyte to Islamism pleaded his cause in the great Hall of Columbus; and the knightly forms of Richard, Guy of Lusignan, Conrad of Tyre, St. Gille, Godfrey, and a host of other heroic champions,

“Now turned to dust,
And their swords to rust,”

were not forgotten. Nearer to our own times, the march of Clive and Hastings, the conquest of India, the planting of the cross of St. George beneath the shadows of the Himalayas, and other deeds and movements that had forced the far East to hold commerce with the West, were vividly restored to memory as Brahman, Parsee, and Buddhist stood conspicuously to address the multitude. The contrast between these stirring, hostile, and at times brutal events and achievements and the peaceful gathering of those who

represented the ideas that had contended against each other in steel and iron, and with mace and spear, was palpable, instructive and inspiring. At last reason had supplanted violence, candor had dethroned prejudice, and intelligence had asserted its right to some degree of decent consideration at the bar of ignorance. Men of pronounced convictions were willing to listen to other men of equally pronounced convictions, to abstain from vituperation and to weigh what each other said, placidly at least, if not with entire impartiality. I shall not be misunderstood, except by those who have made up their mind to be irritably and irrationally hostile to the Parliament, as even intimating that either all the speakers or all the audience were under the spell of the enlightened and charitable spirit which I have referred to as characteristic of the assembly. Unquestionably the World's Congress of Religions symbolized such a spirit, even though some of its members may not have realized it fully; and in so doing emphatically pronounced against the old method of persecution, coercion and arrogance, and favored the new, — the method of persuasion, argument, gentleness, "that proves all things and holds fast" to the true and good.

The value of this great convocation has been gravely and harshly challenged, and the propriety of calling it to meet has been severely criticized, and in some quarters it has been made the subject of unseemly ridicule. That many excellent Christian people should doubt the expediency of this gathering was to be expected; and their right to state their objections is in no wise to be denied or hampered, except by the amenities which are customary among gentlemen. For the Parliament to be described as a "menagerie," and some of its members alluded to as "turbaned monkeys," is hardly consonant with the fairness, to say nothing of the instinctive politeness, of Christian speech; and to solemnly

insist that the claims of Christianity are in some mysterious sense compromised by its sitting down in kindly conversation with its many rivals, is about as far fetched as to argue against its exalted claims because in the progress of its work it has to be on terms of correspondence with all kinds of systems and men. Let us be reasonable. Christianity is in the world, and it proposes to conquer the world for Christ. In doing this it must necessarily come in contact with the creeds it would supplant. What is to be the nature of this contact? If it is to be that of thought, proof, argument, and not that of intolerant suppression, then there can be no more damage wrought to Christianity by its coming in touch with its rivals in one building and beneath one roof than in its condescending to discuss with the Hindu or Parsee separately and in widely distant countries. The Father Almighty apparently has never considered the existence of Buddhism, Mohammedanism, and the rest in the same world as fatally imperilling the title of Christianity to universal dominion, or by an act of supreme judgment He could readily have ended the unhappy ambiguity. He evidently has confidence in the truth. And if the Church of His love has suffered no real loss of dignity and honor by being shut up in the same world with Pagan cults, it will hardly incur grievous discredit by being for seventeen days housed with them in the same building.

Let us be reasonable and let us not forget to be kind. Who are these teachers and philosophers, preachers and priests from other lands and of alien faiths, so mercilessly lampooned by impetuous disciples of our Lord? Are they not brother-men, made of the "one blood" by which all are made who dwell on the earth? Their skin may be swarthier than ours, but they are human beings like ourselves; and if we are in any wise superior, that superiority should be evinced by courteous forbearance and chivalrous gener-

osity. If these people are worthy to be redeemed they are worthy to be respected. Are their rude critics so sure that they themselves are entitled to praise for being Christians as to be warranted in ridiculing those who are not as fortunate? Had these friends of the Saviour been born in India or Japan, are they sure that they would not to-day be the followers of Buddha? Who can tell? Even they may have been influenced by Christian environments and the sweet traditions of Christian ancestry. Of course I do not say that they have been. For they may belong to the exceptional class of men who are not to be explained by home, country, scenery, or education. But even if they have been quite independent of circumstances, their very strength should teach them to compassionate those who cannot be thus original; and if they have not, then they may well pause to consider whether they should be so complacent in their estimate of themselves and so censorious in their judgment of others. If we who were born in Christian lands deserve but little praise for being Christians, how much blame attaches to those who being born in heathen countries are yet heathens? And how much blame will continue to attach to them if they shall unhappily identify the spirit of their critics with the spirit of the faith they claim to expound, and deliberately conclude that they would have little to gain by ceasing to be heathen? These are delicate questions, and whether answered or not, at least suggest that the disposition to be overbearing and to indulge in derision and scoffing is a trifle out of date, and not altogether creditable to the men who profess the gospel of grace and goodness.

It has been said that the Parliament of Religions was like Niagara Falls in that it was very *broad* and very useless. This, with some variety of phraseology, has been repeated, as though it were quite decisive in its way against

all such conferences as the one so recently held by the inland seas of this continent. But its author has not taken into account the somewhat humiliating fact that the Falls ought to have been utilized before this. They are at once the glory of God and the reproach of man. He gave them with their apparently inexhaustible resources of power, and the creature has merely wondered at their beauty and been stupefied by their sublimity. Of late, however, it has dawned on him that these mighty floods can be harnessed to the wheels of industry and be made to supply the force needed for hundreds of factories. Out of this conviction has grown the works now in progress by which Niagara Falls are to be instrumental in lighting streets, propelling cars and in building up the rapidly increasing manufactories of a great city. The point, therefore, in the comparison is somewhat blunted; and this reduction of the tumbling and moaning waters to obedience and useful servitude at least contains a hint that even the Parliament of Religions may be made potent for good. Breadth, in my opinion, is not its only nor its chief excellency; but there are in it beneficent possibilities which it ought to be the concern of all men to develop. And that I may bear my humble part in rendering practical what, in the wisdom of some worthy souls, is altogether visionary and not entirely harmless, I presume to record my impressions of the Parliament, of its disadvantages and advantages, of its misleading tendencies and its wholesome and stimulating influences.

I am apprehensive that not a few persons went from the meetings with a vague suspicion that religion, after all, is not Divine in its origin, but is to be accounted for by human weaknesses and human conditions. Indeed, one subtle speaker demonstrated metaphysically to his own evident satisfaction that the thought of God is contradictory and destructive of itself; and in such case it were

of course impossible to prove that any religion proceeded directly from Him. The Agnostic philosophy, though not thus labelled, disclosed itself in some things uttered by the zealous disciples of Buddha, who, by the way, failed to answer the much disputed question, whether their hero really believed in God or not. One gentleman was not thus indefinite, for on the closing night, in the fulness of his gratitude, he startled his audience by invoking the blessing of all the deities of his country, I believe some four million, on Chicago and America. But even he left the beginnings of religion in obscurity. In the meanwhile much was said inside of Parliament, and more outside, in the anterooms and in the press, on the type of faith anywhere predominant being determined by racial differences, by climate, scenery, customs and primeval myths. The argument, or rather the assumption, was proceeded on in various deliverances that Mohammedanism was adapted to the Turks, Brahmanism to the country where its chief seat is found, and so with other creeds, while Christianity is especially fitted to the Western mind. If this is true, then every faith is local, suited to a neighborhood and not to a world, and it is consequently a probable inference that none came as a direct revelation from God. Of course some of our visitors might have insisted on the Divine origin of their particular religion had the question been proposed. But I am not here referring to what they might or might not have affirmed on this point, only to the logical drift of the talk on environment and its decisive influence on spiritual things. If such representations are to be accepted at their face value, then each of the great religions has simply been evolved from local circumstances and conditions, with nothing supernatural about it but the yearning for the Infinite, that seems to be common to the race; and it is equally evident, if such is its source,

that the ultimate unity of these various systems must ever remain an illusion. For as easily might one expect to blend all latitudes into one latitude, all zones into one, and to render plants and animals indigenous to separate portions of the globe other than exotics and aliens by removing them to far-off and unfamiliar climes, as to succeed in combining and informing with a common spirit theologies and worships that have been produced and are maintained by ineradicable ethnic and geographical distinctions. There is not only no promise of harmony in the theory I controvert, but, pressed to its legitimate and inevitable result, it must imperil the authority of religion everywhere. If everywhere it is of the earth earthy, as soon as this is fully realized it will cease to exert the influence of Heaven heavenly.

// Christianity, not only for its own sake, but for the sake of humanity at large, can never consent to rank as one of many creeds, superior possibly in some respects, but resting on no diviner foundations than the others. While it concedes that God has spoken in the higher thoughts and purer ideals of ancient nations, and while it recognizes a special message or ministry to certain peoples in the heathen cults, it must for itself claim to rest on infallible proofs, such as they do not possess, as the sovereign and universal faith, comprehending in itself all that is worth cherishing in others, and supplementing and completing all by the grandeur of the law it reveals and the greatness of the redemption it proclaims. It cannot for a moment admit that it is not adapted to the spiritual and social needs of the entire race. Wherever Christianity has found root-age it has prospered, and has prospered those who have sought refuge beneath its wide-spreading boughs. It is not for one land but for all lands; and it has already proven itself to be as potent in shaping men's lives for

good among the Karens, Shans, the Kachins, the Assamese, the Garos, the Telugus, the Chinese, the Japanese, and the Negroes, as well as among the Slavs, the Saxons, and the various peoples of the American continent. From its exalted position it cannot recede one foot. It is exclusive because it is catholic; it is uncompromising because it is true; and it is aggressive because it is destined to fill the earth with the glory of Christ.

The World's Congress may likewise have produced an impression on some minds unfavorable to the saving grace of religion. It seems to me more stress was laid on the humanitarian and philanthropic than on the regenerating and redeeming aspects of spiritual things. Indeed, there was manifested just a trifle of impatience when strictly evangelical views were presented. The honest statements of Dr. Pentecost, the thoroughly orthodox sentiments of Professor Wilkinson, and the sound, strong words of Joseph Cook provoked some warmth of resentment both inside the Parliament and beyond. Yet none of these gentlemen overstepped the bounds of propriety in what they said, and they certainly listened with patient courtesy to much from which they must wholly have dissented. The managers of the proceedings were not to blame for the irritation manifested. They could not control all their guests, much less the press. The object of the meetings was not to give the faiths of heathenism a special and exclusive showing and hearing; neither were they designed for debate or criticism. Some speakers and writers appear to have overlooked this fact; and hence the disposition they exhibited to treat orthodox expositions of Christianity as intrusive and uncivil. They, however, were the real offenders against good taste; and yet their irascibility is only an indication of the times in which we live.

The preaching of the Cross is not now acceptable to

certain devotees of culture, and even clergymen who have vowed to uphold its saving grace have grown strangely mute on this high theme. The holy mount with its blessed sermon has come in not a few pulpits to obscure that other mount with its sacred sacrifice. Much is said about the grace, beauty and glory of humanity, and little about its needs, sin and shame. The Church has a right to demand of its ministers explicit answers to explicit questions: Is there such a thing as transgression? Are men in any real sense condemned? Is there an atonement? Is there any hell to be saved from, and is there any salvation at all? Pious evasions, fluid generalizations, esoteric interpretations of these things that contradict exoteric utterances, are unworthy educated gentlemen who have been exalted to the post of spiritual guides. We need to talk plainly. Has man a soul to save? Is there in reality a Saviour? While these grave inquiries are being kept in the background, or are being so dealt with as to eradicate all fibre from them, a spirit hostile to what is currently known as orthodoxy is being evolved. We need not be surprised at the scarcely disguised antipathy evinced by parties in the Parliament toward the essential verities of the Cross when we consider how largely they have been eclipsed of late in Christian communions by what I shall venture to describe as less momentous teachings. But by the expression of this dislike we should be warned. If the present tendency increases there will be no priesthood, no sacrifice, no redemption, and no supernatural spiritual renewal involved in the religion of our Lord, but only a philosophy of origins, an ideal of life with visions of possible immortality. Are the Churches prepared for this descent? I call it descent because it effaces the most distinctive characteristics of Christianity, and in doing so withdraws it from the sympathies of the people at large

and relegates it to the admiration of the few. And I may be permitted to add, when the masses come to feel that it is so learned that it can only be comprehensible to a select class, and is so abstruse and mystical that it can in no just sense be regarded as a redemption for the likes of them, they will let it alone altogether as something not designed for them, and when they abandon it the men who have caused the defection will not be slow in following.

Of course, this is purely a question of proportions. Undoubtedly much prominence should have been given in a Parliament of Religions to philanthropy, to education, and to all other movements that look to the bettering of man's condition in this world. Nothing of what was said in Chicago in this direction would I have had omitted, and even much more might profitably have been added. There is a need, a need crying and imperative, for the application of spiritual truths to the evils and wrongs of social life. A religion that does not render the lot of the poor more tolerable, that fails to reconcile warring interests, and that never converts itself into clothes for the naked, into food for the hungry, and homes for the homeless, robs itself of one of the chief credentials of its heavenly origin. I fear that some persons are not fair in their criticism of Christianity as a humanitarian force. In reproving her for what has been left undone, proper stress is rarely laid on the enormous work that has been done, and it is not made clear that the immense charities which beautify society are due directly to her influence. Nor is it usually confessed that her efforts are largely neutralized by liquor and gambling saloons, by immoral theatrical performances, and by debasing athletic exhibitions that pauperize and lead to crime, and for the continuance of which some of her critics are themselves not without blame. They condemn her for not rescuing the poor from their poverty, and yet look with more or less

favor on the very dens where poverty is manufactured, and satirize her on account of her demands for their suppression. I am sure the Church is doing more for the temporal amelioration of mankind than is generally recognized, and yet that there is need for further endeavors none can honestly deny. But to so magnify the importance of her work in this direction as to diminish the value of eternal salvation is at once a mistake and a misfortune. A mistake, for it is to ignore the specific teachings of God's Word; and a misfortune, for it is to imply that meat is more than life, raiment more than the body, and that if a man gain the world it is a matter of supreme indifference as to what becomes of his soul.

I am also apprehensive that the Parliament, without premeditation, may have led many persons attending its sessions to question the moral value of religion. Speakers seemed inclined to bring out the worst phases of Christian civilization, holding Christianity responsible for the same, while her notable achievements in creating a noble ethical ideal, in drawing the nations together and in humanizing mankind, were, if not entirely overlooked, not sufficiently magnified. The dissensions, disturbances, and cruelties that came to Japan through the influence of the earliest Christian missionaries (Jesuits, I believe) were not forgotten; but the messages of peace, purity, and genuine philanthropy borne by other missionaries to that and other lands, to say the least, were not adequately remembered. Whatever of wrong has been perpetrated by individuals or communities who have presumably been taught in the doctrine of Jesus, whether it referred to the opium traffic, the rum trade, the slave mart, or to the robbery of territory, or the violation of treaties, was in some way, openly or by implication, dragged upon the scene. Even the Chicago slaughter houses were a disgrace, according to Brother Dharmapala, to civilization, that is, of course, to Christian

civilization, though the burning of Hindu widows did not, I believe, come in for scathing denunciation. I am not saying that any one challenged the greatness of our Lord's moral precepts. The beauty of His life, and the sweetness of His words were extolled. "But as the tree is known by its fruit," these abominations, which, if not declared to be actual fruits of the Christian system, were at least spoken of as though they were its necessary leaves, could hardly fail to raise the question whether, after all, morals and religion have much in common, and whether belief in the latter is of any practical advantage in producing the former. Nor were some things that crept out in the course of various deliverances regarding the ethical defects of heathenism calculated to allay this doubt. One delegate, Mohammed Webb, attempted to gain a hearing for polygamy, defending it as advantageous in some circumstances; but the audience would none of it, and vigorously manifested its displeasure. This *contretemps* subsequently led Rev. George E. Post, of Syria, to read from the Koran passages showing that every Mussulman is allowed nine wives, and that the Prophet himself was sensuous, and was commanded to slay all infidels. Rev. Geo. F. Pentecost also emphasized the fact that prostitutes were priestesses in some Indian temples, and the indignant rejoinder to his statement was hardly a direct denial. In the anteroom, where conversation was carried on, it was claimed by a representative from the far East that no harm had been done in permitting widows to burn themselves on the funeral pyre of their husbands. It was calmly argued that no one had forced them to this act of devotion, and hence that no one ought to hinder. But it was not stated that custom on this point had been for centuries stronger than law, and that for a woman to have hesitated to sacrifice herself would have been for her to have doomed

herself to an existence of unendurable shame and contempt. To the credit of the English government, this sutteeism, with the abomination of child marriages, is being dealt with by salutary statutory measures. But it was passing strange to hear words of palliation spoken by one whose compassionate nature should have revolted from this monstrous wrong, and stranger still to hear them spoken in the soft, subdued diction of the drawing-room by the waters of Lake Michigan. As the ear listened, the native skepticism of the heart could hardly be condemned for wondering whether the moral worth of religion had not been most remarkably over-estimated.

In addition, the ideally perfect life, as set forth by our Hindu visitors, was in the main ascetic, dreamy, mystical. To withdraw from the world, to wander among the mountains, to abstain from even innocent earthly delights, and especially to subdue the proud flesh till desire itself is dead, were among the highest achievements most ardently commended. When it was asked whether doing good to others might not prove more elevating, it was said that man's first duty was toward himself, and that in the suppression of will and longing lay the pathway to the dignity of Buddha. Then

“ Never shall yearnings torture him, nor sins
 Stain him, nor ache of earthly joys and woes
 Invade his safe eternal peace ; nor deaths
 And lives recur. He goes

“ Unto NIRVÁNA. He is one with Life,
 Yet lives not. He is blest, ceasing to be,
 OM, MANI PADME, OM ! the dew-drop slips
 Into the shining sea.”

But if this ideal is to be pursued, it ought to be sought by all men and women ; and if it were the world would soon be reduced to an enormous lunatic asylum or to a

hopeless wilderness. Were all persons to stop work and retire to desert places for fastings and mortifications, and were they, in the name of perfection, to ignore earthly duties and natural ties, civilization would cease, and if the population did not go stark staring mad, disgusted with its own folly, it would ultimately decimate itself by desperate savagery. The chief objection to this vagary of the East is that it is destitute of morality. As an aberration of the human intellect it may be tolerated in a few individuals, but as a conception of human perfection it is false, pernicious and ruinous. It discredits industry, it ignores civic virtue, it pours contempt on family ties, it paralyzes energy, and it fosters abnormal selfishness, and, in spite of the affectation of lowliness, excessive self-conceit. Are not these things immoral? And if these things are the direct outcome of religion, revealed in its precepts and encouraged by its rewards, then its ethics do not accord with the actual facts and necessities of existence, and must prove a positive hindrance to the welfare and advancement of society.

I am explicit on this point, as at Chicago there seemed to be unusual avidity shown when ideals such as these were expounded or favored. Probably the interest manifested was due to the fact that they are antipodal to those that have inspired our Western civilization. The fascination may have lain merely in the contrast; but the fascination was indubitable. It is, however, a spell that must not be left unbroken. There is no virtue in rags, none in going unwashed and shoeless, none in living on alms,—none when these evils can be avoided by industry, not even when voluntarily endured in the name of a god. To extol these things as signs of eminent sainthood is to put toil and cleanliness and frugality to the blush, and it is to sanctify and glorify mendicancy everywhere. We

already have cranks enough of this type in the United States without encouraging their multiplication. There is now scarcely a town of note where there are not men and women who are prayer-meeting tramps, who will not work, but insist that they are living by faith, when, in fact, they are living on charity, and who affect a greater devotion to their Lord and greater trust in His providence than the hard-working people who are supporting them. We cannot pray for the increase of this tribe. Again, I repeat the underlying principle on which it rests is essentially immoral, and is equally immoral in the East as in the West.

It is reported that the sentiments uttered by ascetic priests were warmly welcomed by many women, and that one or more of them saluted, with more effusiveness than propriety, an eloquent Shinto teacher. Indeed, their apparent receptive mood was extraordinary, especially for Buddhism, a system that never in any sense did anything for the emancipation of their sex. Were that system substituted for Christianity, they would be the chief sufferers; and yet it is humiliating to hear some among them declare that its ideals are loftier than those which came with the ministry of Jesus. A lady in a recent public meeting in England grounded her preference for the Hindu faith in the doctrine she claimed is taught by the *Rāmāyan*, that "we ought to love God for His own sake and not from hope of heaven or fear of hell." An Orientalist, in *The Freeman* (London), challenges the accuracy of her statement and calls for chapter and verse. He shows that the only foundation for her representation in the *Rāmāyan* is where Vibhīshan is seeking to be released from the consequence of a Brahman's curse, and asks "for perfect love of God." And in addition the critic, Rev. J. Ewen, writes: "Rām became incarnate to kill, and by killing deliver Rāven, Kimebha-Karn, and Vibhīshan from the bitterness of a Brahmin's curse! A

mere handful of people at most. Was it worth the story that has risen around it? A Tajmāhāl over a few mouldering bones! But Christ's love embraced mankind, and His death atoned for the sins of the whole world. O woman! enthusiastic for heathen gods, lay this to heart: heathenism has no gospel for you, for 'Rām himself redeemed only *one* woman' (Rāmāyan), and the heathen — not the Anglicized, neutral-tinted things you meet — would regard your interference as an impertinence, and your presence a defilement."

In view of this statement, it is surely well for our revered American women to abate somewhat of their enthusiasm. Reflection will convince them that they have been applauding what has no promise of hope for them or for mankind at large, and what has no conserving principle to communicate by which the family can be shielded from evil or the individual life be preserved from degradation and misery. Their apparent admiration has only added another element of perplexity to the problem of religion and ethics. They, with their virtuous instincts and their usually clear discernment of right and wrong, by their sympathy with the sentimental aspects of Buddhism, have led some persons of both sexes to wonder whether Christianity is not adequately moral for them and for this country, and whether in their judgment morality is a necessary outcome of any faith. Thus, undesignedly of course, have they contributed toward this tremendous doubt; and one thing is clear, if it is removed they must join forces with all members of the Churches in its dislodgement.

The Congress, in no portion of its proceedings, ever intimated that righteousness ought not to be the true credential of religion. The proceedings only served to raise the question, whether as a matter of fact any religion had shown itself capable to produce such credential. That

question must be answered, not by theoretically showing what ought to be the result of such or such a system, but by the actual proof in the daily lives of religionists that it has thus wrought and is thus working; and the Creed, whether it is now extant or not, or is yet to be born, that makes the most upright, straightforward, just and loving men and women, and the most of them, will, in my judgment, ultimately establish itself as supreme in the earth. And if it shall come to pass that Christianity in the future, more than ever, and more completely than in the past, shall evolve a type of humanity nobler, purer, truer, broader than can be developed by the world, a humanity that does not brawl and quarrel over trifles, does not engage in tricky business methods, and does not oppress the hireling in his poor wages, a humanity that does not clothe itself in hypocrisies that it may outrage reputations, and snarl, bite and defame, and a humanity that will not countenance wrong of any kind against any man of any color, race, or clime, it need have no fear; for then its victory over heathenism and all other foes will be assured.

Though the Parliament in some respects, chiefly in those I have specified, may have failed to satisfy, in some others it has more than fulfilled all expectations.

For instance, it has drawn the attention of the world to the importance of religious union, and it has announced the only real method of union. This in many ways is in itself a decisive gain. Crude and very flimsy ideas have been in vogue, especially in America, on this subject. In the first place, it has been supposed that ours is a country of sects, whereas now it appears that there are as many denominations among the heathen as among ourselves. Buddhism is represented by various and different schools of interpretation, and it is doubtful whether the exposition it received in Chicago would be acceptable to the majority of

its supporters in India. Among the Chinese Confucianism pure and simple is professed by the learned and aristocratic, while Taouism appeals to the common people, and in other Asiatic countries even wider and more numerous divisions are manifest. Christians then are not alone in their inability to see eye to eye. I know the impression has obtained that we are more rent than others, and that the problem of union mainly affects us. This, however, is not the case. Before any proposals can be considered for the union of Christianity with heathen systems, heathen systems must first unite among themselves. And when the wolf, Mohammed, shall dwell with Buddha, the lamb, then Christianity, "the little child, shall lead them." All the beautiful talk of a composite creed, containing the happiest features of each great faith, is eminently visionary and must remain so until the devotees of each faith agree as to what its happiest feature is. This agreement will not be reached in our times. Nevertheless, the fervent eulogiums on unity pronounced at Chicago, and the evils of alienation and separation so eloquently portrayed, must prove beneficial. They at least indicate what ought to be our aim, and serve to shame us for perpetuating as many sects as we do in Christendom. Unquestionably some of these are separated from each other by shadowy lines, and one good result of the discussions in Chicago may be to efface some of these boundaries entirely.

But in addition to this benefit, the Parliament also disclosed the only method by which sectarianism can be brought to an end. It did this, not only when dealing directly with this question, but when discoursing on the fundamental characteristics of religion. Thus marked stress was laid by several speakers on "Spirit" and on "Truth" as constituting the ultimate realities of the universe and as essential to the grandest life in man. It was

made plain that whatever else the Supreme Entity whom we call God may be, He is Truth, and that they who would be like Him must attain unto it, and that from it springs all the orderly movements and harmonies of material worlds. Following this line of thought, if denominations and ethnic cults are to be merged into one, the result can never be attained by evasions, pretence, or by any kind of sham, but by the fellowship of spirit in the truth. A short cut to this desirable end can never in reality prove successful. It has been suggested by ambitious ecclesiastics that dissidents from their rule should consent to receive it, should agree to differ in one fold, and call this most palpable illusion and compromise an accomplishment of our Lord's prayer for His people. Similar means have been suggested by those who, like the Baptists, reject the authority of creeds; they assuming that formal subscription to the claims of Jesus and of the Bible would assuredly terminate the unhappy schisms of the times. But all such superficial and empirical remedies are failures from the start; for they do not take into account the nature of the disease and the nature of man. What is needed is not the show of being healed, but healing itself, and that demands more heroic treatment than these meretricious schemes contemplate. To see "eye to eye" the eyes must first of all be alike, otherwise the external aspects of the scene will never appear the same. Instead of wasting thought and energy on idle plans, let us realize that there is no more a short cut to union than there is a royal road to knowledge. Manifestly, if religion is to be unified, the duty of the hour is to search for truth, to end our complacent assumption that we necessarily possess it, and press toward it ardently and faithfully. Activity in this direction would unquestionably prove some Christian bodies to be superfluous, would draw others closer together, and would pre-

pare the way for the final triumph of truth and spirit in the oneness of religious faith and life. We are not to seek an alliance of creeds, not a compromise and truce, for such an arrangement would lead to indifference and even apathy; but we are to elicit and select whatever is true in each and every creed, that one and only one may rise full-orbed and radiant, to light the weary feet of future generations on their pilgrimage toward the heavenly Jerusalem.

But further, the Parliament of Religions is entitled to commendation for the prominence given in its sessions to the Fatherhood of God and the brotherhood of man. This doctrine seemed to be the key-note of the meetings. Familiar to us and sweet to our soul the mighty conception, and yet it never sounded sweeter than when enunciated by the children of other climes, who had crossed oceans and continents to give it voice. This was the idea that most powerfully stirred the multitudes in attendance, and that filled speakers and hearers with the most thrilling visions of coming times. The value of this deliverance and of its emphatic endorsement by thousands in the Hall of Columbus, and by other thousands who read of it in the newspapers, cannot be estimated. Humanity itself has spoken in address, article, and wild enthusiasm, and has thus for the first time openly and publicly avowed its belief in its own brotherhood. French ecstasies in 1793 over fraternity were essentially French, though designed to be as broad as the race; but at Chicago, Asiatics, Africans, Europeans and Americans clasped hands and claimed kinship through the universal Father. This avowal they will never retract. Two articles of the ultimate faith—the Fatherhood of God and the brotherhood of man—have been considered and passed on by humanity, and shall never be annulled. I believe they are preëminently Christian, the doctrine of the Golden Rule, of the Good Samaritan, and of the Incarna-

tion, — “for verily He took not on Him the nature of angels, but He took on Him the seed of Abraham,” — and that they shall stand forever as “the mouth of the Lord hath spoken it.” The Parliament has only displayed and blazoned, and humanity has only affirmed, what Jesus by His words and deeds originally proclaimed; but in doing what they have done they have rendered it more palpably conspicuous than ever, and have in this manner protested against the violence and outrage by which it has been invalidated.

And this protest cannot fail to do good. Not far from me on the platform sat a Chinese, with a big head and apparently with a big heart, arrayed as gorgeously as Solomon, making altogether about as big a specimen of humanity as was in the room, and it was natural that his presence should recall the terms of the Geary expulsion bill. That, in its turn, suggested the hostility of the Russians to the Jews, and the prejudices of the whites against the blacks, and of caste distinctions in India, and of class discriminations in America, and of all the terrible wrongs inflicted by one order of society on the other, with every form of bitterness and strife, domestic, social and religious, in which parents are pillaged and persecuted by their children, in which capital and labor plot for selfish advantage over each other, and in which brethren of the same communion are unkind, ungenerous and unforgiving. The black array of sins against brotherhood I shall not attempt to chronicle. It would only sicken us to see their number and enormity. I refrain, though I could speak. God help us, and God help us all from going into blank infidelity through “man’s inhumanity to man.” Perhaps the manifesto and uprising in Chicago on behalf of brotherhood may serve, in some degree, to abate these evils; may convince the world that time is

now hastening to a close when society can maintain itself on principles that are subversive of mutual confidence, mutual esteem and affection, and so may lead to nobler thoughts and kindlier deeds to strengthen the ties that should bind all hearts in loving fellowship. As for myself, I am more than ever impressed with the obligation of the Christian minister to make clear and conspicuous these gracious truths in his preaching, and to be guided by them in his work. For over a quarter of a century I have steadily proclaimed the Fatherhood of God and brotherhood of man; a fatherhood that entered into sacrifice in the person of His Son for the redemption of His children, — children who have rebelled against Him, have alienated themselves through wicked works, and have shut the door of hope and deliverance against themselves. I preach this doctrine still. To me it explains His patience, forbearance and immeasurable love when dealing with the lost, and explains the identification of the Lord Jesus Christ with all the suffering members of the human family: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." This doctrine I expect to preach until I die; and if this is heresy, I yet humbly dare to think that my so-called heresy is dearer to the Father's heart than the orthodoxy of a colder and narrower type.

To me, and I think to many others, the recent Parliament was helpful as foreshadowing a victory, and the grandeur of the victory. The men from the East, who spoke in some respects disparagingly of Christian missions, yet seemed to contemplate as inevitable their multiplication and success. It was alleged that some of the missionaries fared sumptuously and lived selfishly. A Hindu monk cried out, "Tell them to go about from house to house in humble garb; tell them to preach gentleness and mildness,

and to practise what they teach; tell them to preach Christianity, but tell them not to teach that in order to become a Christian it is necessary to become a carnivore." But back of this brave talk there were not wanting evidences that the critics were half convinced that to Christ belongs the future. Even their animadversions, though glaringly too severe, will serve to put us on our guard, reminding us that we are watched by intelligent adversaries, who will place the worst construction on our mistakes. No one that I heard, or heard of, dared to entreat that the Cross arrest its march and define the limits of its conquests, but rather it appeared to be taken for granted that it would not stop; and while there were hints of possible fusions and amalgamations, there were none of retreat or of pause. As I listened I recalled the ever memorable words of Chunder Sen, leader of the Brahmo Somaj, uttered in Calcutta: "The many noble deeds of philanthropy and self-denying benevolence which Christian missionaries have performed in India, and the various intellectual, social, and moral improvements which they have effected, need no flattering comment; and they are treasured in the gratitude of the nation, and can never be forgotten or denied" (*Lectures*, p. 20. Strahan & Co., London). On the strength of this disinterested testimony, knowing that such achievements as he extols must abate prejudice, and prepare the way for the successful preaching of the Cross, I am confident that Christianity must triumph. And in confirmation of this hope, Imadud-Din, a descendant of the Mohammedan saint, Qutub Jamal, who was invited to address the Parliament, sent a paper, in which he says that many learned Mohammedans are accepting the Christian faith, and that their conversion, once deemed almost impossible, has ceased to be a marvel. Among those who have received Christ, he names a lineal descendant of Mohammed himself. Well

may he say that the present situation is big with blessing. Similar reports came to us from other quarters. Our visitors heard them, and they must have carried away with them ominous forebodings as to the perpetuity of their own cherished faiths, especially as the suggestions of possible combination and coalescence came from themselves, and, as far as I know, not from any of their Christian hosts, unless, indeed, some such sentiment may have been breathed by theosophical and anti-evangelical enthusiasts.

A prophecy of victory was also discernible in the character and in some of the thoughts expressed by monks, priests and teachers who had come to represent Buddhism, Shintoism, Brahmanism and other Asiatic forms of religious belief. These men are not entirely products of the faiths they advocate, uninfluenced by other moulding forces. In them we do not see Brahmanism or Confucianism exclusively and unmixed with other and foreign elements. They have been described as neutral tints of what they profess, the high colors of the original creed having been somewhat effaced. Few, if any of them, have been educated absolutely apart from Christianity. The new schools of Asia have been founded mainly by England, especially those known in India as government schools, and while Christianity may not be formally taught in them, its literature, its moral conceptions, and spiritual ideals can hardly be excluded. To these institutions the natives turn for enlightenment and discipline, and in the course of their training, while they remain heathen, they imperceptibly adopt many of the ennobling sentiments and principles that come to them in the halls of learning, and then by an easy process they ascribe them to the religious heroes they revere as the fair interpretations of what they taught. An English writer, in the following eloquent terms, confirms this view:—

“Their minds, trained in Christian thought, act as a lens through which the beauty of Christ is cast on Rām and Buddha. The beauty is subjective, not objective. I have seen the sunlight fall on the beautiful stained glass windows of one of our cathedrals, and as the light stole through into the gloomy interior, it carried the glow of color with it, and threw it on to the gray stone flooring. As you stood and looked at the reflection on the floor, it appeared as if it were a lovely fresco done to make the way of worship beautiful to the feet of devotion. But the color was not in the stones, it was in the window; not below, but above. The beauty could be thrown upon, but it could not change the cold gray of the flags; when the sun moved, the vision vanished back to its own place. In this way a glow of glory is thrown on Hinduism, Buddhism, Mohammedanism, through minds that have been colored and owe their every beauty to Christ, the ‘Light of the World.’”

Thus it is not too much, I think, to say that the foreign religionists, who evoked so much interest in Chicago, were themselves tinged and beautified by their contact with Christian ideas and Christian institutions and literature in their own land, and possibly even by the influence of those missions to whose power Chunder Sen paid so high a tribute. If these gentlemen have been elevated in this manner, and have been brought to appreciate and uphold some of the sweetest ideals of Christianity, even though at present they see men as trees walking, are we not warranted in regarding them as living prophecies of the coming time when it shall break down all opposition and reign in majestic sovereignty from the rivers to the ends of the earth?

When that grand old man of science, Sir Richard Owen, who had wrought mightily and secretly for his age, lay dying, he said, with inexpressible sweetness and tender-

ness: "Nothing of the highest Christianity has ever suffered or will suffer by scientific research;" and, after a pause, he added, "The known is very small compared with the knowable, and we may trust the Author of all truth, who, I think, will not let that truth remain forever hidden." And if Christianity has survived the revolution wrought in thought by the Copernican astronomy, by Geology and Evolution, it may well with calm confidence assume that no weapon forged in heathen lands shall prevail against it. No rival faith has ever been able to maintain itself by its side on equal terms. Ancient Paganism crumbled before it, and was ground to powder beneath the feet of its progress; and Sir Samuel Ferguson (*Lays of the Western Gael*) keeps closer to history than many suppose when he represents the Centurion, who was present at the crucifixion, as relating the wonderful rapidity of its earliest successes:

"And they say, Centurion Altus, when to Emania came,
And to Rome's subjection called us, urging Cæsar's tribute claim,
Told that half the world barbarian thrills already with the faith
Taught them by the God-like Syrian, Cæsar lately put to death."

And if that old barbarian world, with its virile gods and rude altars, as well as the more cultivated portions of the earth, with its multiplied deities enshrined in stately temples and embalmed in majestic literature, succumbed at the preaching of the gospel, have we not reason to believe that neither sphinx worship, nor fire worship, nor the worship of pyramids, of stars, of temples or of idols, nor doctrine of transmigration or metempsychosis, can withstand the persistent invasions and assaults of Christian truth? As the sheaves of Joseph's brethren did obeisance to his sheaf, and the sun and the moon and the eleven stars rendered him homage, so shall the greater Joseph be exalted above all others, and the Nile and the Ganges become tributary to

the sacred Jordan, image of the blessed stream of which if one drink he shall never thirst.

Some honored brethren have professed themselves depressed by what they regard as the unhallowed association of Christianity with heathen religions during the few days of the recent Parliament. They intimate that the world will construe this friendly intercourse into a recognition by the former of the claims of the latter, just as Volney rejected all creeds because all were permitted to exist in the same earth, overarched by the same benignant providence. But the inconclusiveness of such reasoning has long since been exposed. Still I can sympathize with revered friends who now are affected by it; for I confess to a moment during the Chicago meetings when a foreboding imagination enveloped my own logical faculties in densest gloom.

It was on the occasion of the closing service. I had been assigned a place on the platform, and naturally began to inspect my neighbors. There was not far from me Shibata, High Priest of Shintoism, clothed in priestly robes of white and gold, then near to him Suami Vivekananda in orange dress and imposing turban, and in the same company, some in costume, some in citizens' attire, Rev. Dr. Momerie of the Church of England, Prince Serge Wolkonsky of Russia, Bishop Arnett of Africa, Dr. Barrows, Mr. Bonney, and many others, not forgetting my own beloved Dr. George Dana Boardman. Well, when I contemplated the group and thought of the differences it represented every feeling of elation departed and a strange dejection came over me. Nor can I say that it was diminished, but rather increased, by what I heard. I had not arrived early enough to have been exalted by the opening anthem, "Lift up your heads, O ye gates!" and when the farewell speeches were delivered I was in no mood to appreciate them. As I recall the scene I cannot remember any word derogatory to our

Saviour, nor on the part of His disciples any implied disloyalty in thought or word to Him and to His Church. But, I acknowledge, it seems to me more might have been said, — something clear, though not controversial, on the subject of His divinity, His atonement, — something that would have shown distinctly and impressively that, while we were not indifferent to goodness and wisdom in the sages of Asia, we must adore Him and Him only as the one supreme incarnation of the living God, with whom it were folly to bring into comparison the Zoroasters and Buddhas of the East. Perhaps I expected too much. But the absence of jubilant tone and of lofty enthusiasm for Christ in the addresses of His followers, and of that kind of conquering spirit which sometimes sounds in voice and gleams in manner when even no triumphant words are uttered, oppressed me and rendered me painfully despondent. As my solemn melancholy increased the horrible suspicion seized me that Pilate and Herod were making friends once more, and through their courtesies the Lord would again be crucified. I was startled, alarmed, prostrated by the thought; but just as my despair was gathering into stormful clouds of indignation and my reason lay quite helpless at the feet of my discouraged and darkened imagination, relief was at hand. The Apollo Club, under the direction of Professor Tomlins, sang, and sang magnificently, "The Halleluiah Chorus."

"Halleluiah! halleluiah! halleluiah!
He shall reign forever, halleluiah!"

I shall never forget it. All round the galleries the immense choir was distributed, the leader occupying the platform and swaying the voices at his command with superb skill and energy. His soul glistened in his eyes, the sentiment expressed seemed to thrill his entire being, and his own spirit was imparted to singers and to audience

alike. The voices rose and fell, now soft and sweet as the warbling of a forest of birds, and then loud and firm as the triumphant beat of the waves on the shore. And still the refrain returned,

“He shall reign forever, halleluiah,”

whispered melodiously as a hope, thundered assuringly as a prophecy. This chorus marked the highest point of enthusiasm, and it seems to have stirred memories of Christian ancestry, of Christian sacrifice, and of Christian anticipations, — yea, and of the Christ Himself, — for the audience broke out into tumultuous applause, handkerchiefs waved, and men and women looked as though they believed that the whole earth should yet echo the glad halleluiah song, and Jesus forever reign Lord of lords, and King of kings.

My despondency had gone, my common sense had returned. I realized the foolish weakness of my fears, and I found myself during the rest of the memorable evening in the depths of my soul crying “halleluiah.”

“Why do the heathen rage and the people imagine a vain thing?”
Halleluiah!

“Yet have I set my king upon my holy hill of Zion.” Halleluiah!

“Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” Halleluiah!
Halleluiah! Halleluiah!

“God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven and things in earth and things under the earth.” “Halleluiah, He shall reign forever!”

The meeting was over and the crowds dispersing as I went out into the night. I walked alone and hurriedly to my abiding place. As I pushed along, excited, lost in reverie, not one of the speeches I had heard during the

evening revived in my memory, but the voices of the chorus followed me :—

“ Halleluiah, He shall reign forever ! ”

When I prayed that night the strain still haunted me, and during my long journey home, and since then on the streets and in my study, I have distinctly heard the notes of that exultant anthem. Nor can I believe I was the only one in that vast multitude who was thus impressed. Many, I am persuaded, shared my triumphant mood, and went forth from the Hall of Columbus, assured, as never in the past, that Christ must conquer all His foes, and determined to do more than ever to usher in the glorious day when

“ He shall reign forever, halleluiah ! ”

“But, as far as your religion is concerned, no one hath fought against it; for to put down false creeds by external power is not permitted to the Christians: by persuasion, by conviction, and by love alone, may they work towards the salvation of mankind.”

— CHRYSOSTOM.

“It is good we return unto the ancient bond of unity in the Church of God, which was one faith, one baptism, and not one hierarchy, one discipline; and that we observe the league of Christians, as it was penned by our Saviour Christ, which is in substance of doctrine this: *He that is not with us is against us*; and in things indifferent and but of circumstance this: *He that is not against us is with us*.” — LORD BACON.

THE BAPTISTS IN HISTORY.

I.

SPIRITUAL VALUES.

GREATNESS is not to be determined by bulk or by numbers, but rather by aim, ambition, and achievement. The Persian Empire was larger than Athens, and the walls of Cathay marked a vaster territorial domain than the dykes of Holland. But judged by what they have wrought and by what they have contributed of art, letters, and liberty to the progress of society, the smaller states excel in value their mammoth and colossal neighbors. The ark of bulrushes was a tiny thing and quite insignificant by the side of the pyramids; but the living babe Moses, sheltered by the fragile structure, was a grander blessing to humanity than all the dead Pharaohs in their massive and magnificent mausoleums. A manger in the modest town of Bethlehem was but an inconsiderable dot in comparison with the magnitude of the Pantheon

in imperial and haughty Rome; and yet that stable-bed surpasses in spiritual splendor all the intempled deities of High Olympus. The *Santa Maria* and the *Mayflower*, though as midgets when associated in thought with the *Great Eastern*, yet mean more and stand for more in the history of mankind than an entire fleet of modern vessels, however gorgeous and gigantic. A diamond of even meagre dimensions is worth more than a common mountain, for it inspheres and irradiates light; and an inch of canvas by Meissonier is costlier far than an acre by an inferior hand; and who is there that does not esteem a thinking soul of more transcendent import than an entire universe of unconscious matter?

It is not, therefore, likely that the merit and meaning, or the place and power of a religious body in the world, can be adequately determined by its size and girth. During these memorable gatherings several denominations have been heard whose deserved renown cannot be accounted for by numbers. Relatively small in membership, they have approved themselves by deeds of widespread beneficence that entitle them to rank in dignity with the more numerous communions of Christian and of other lands. And certainly the Baptists cannot advance a claim to recognition in this Parliament grounded in the immensity

of their fraternity. Their hosts are neither huge nor overwhelming. At the most, their regular enrolled army the wide world over is only something more than four million strong, with a possible seven to ten millions of sympathetic followers. If, then, they have not justified their existence by things attempted and attained, and if what they represent is not intrinsically precious to the race, they have no sufficient reason for being here to-day, nor indeed for being anywhere. They must, therefore, be judged, if judged at all, by the richness and fertility of their possessions, and not by the extent of their borders. Whether the worth of their principles and the value of their performances are such as to outweigh the pretensions of other creeds whose adherents immeasurably transcend their own, it is for the studious public to decide, and not for me dogmatically to assert. Mine is the privilege to furnish material on which a fair and intelligent opinion may be based, and possibly, within limits, to indicate in what terms such an opinion should be formulated.

And it has been a pleasing, though probably an illusive, thought of mine, that the committee in arranging for the Baptists to be heard on the last day of this Congress, designed in the most delicate way imaginable to suggest, that as the first is ever destined by a Divine decree to be the last, and as

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the best wine is kept until the close of the feast, they had reserved this denomination to the climax of these proceedings, to evince the esteem in which it is held by them, and in which it ought to be held by all the world. I do not say that these eminent gentlemen meant to intimate, though it does seem, from what we have a right to regard as the logical sequence of their plans, that they vaguely surmised, that in the evolution of the ultimate religion, after the race has passed through the antecedent stages of Theism, Pantheism, Buddhism, Mohammedanism, and the various "isms" of Christianity, it would emerge into the final faith, which, as you are aware, is not called an "ism" at all, and which, as you may not be aware, is much more comprehensive than its name, as I trust will be discovered through the present discussion of its historical significance.

II.

PROVIDENTIAL MISSIONS.

It is now rapidly coming to be believed that each nationality in the order of Divine Providence stands for some distinctive idea, some phase of life, or for some particular movement in the march of progress. God is in history and history is the unfolding of God, and indeed may be defined as "God fulfilling Himself in many ways." Were it otherwise, it would be a meaningless riddle, a mass of facts which philosophy can neither systematize nor explain, a story without plot to unify it, and a tragedy with no conceivable righteous catastrophe by which it is to be justified and dignified. But when it is perceived that empires, kingdoms, and republics rise at a given and opportune time, with a definite mission, such as Greece and Rome evidently had in the past and such as England and the United States, to say nothing of the modern Latins, have in the present, and to behold them wane and disappear when their service has been rendered and their work accomplished, that others with fresh contributions toward the enrich-

ment and enlargement of mankind may succeed and supplant them, must strengthen the conviction that nations, like individuals, are the instruments of a Higher Power who in them and by them is carrying forward His mighty purposes to perfection. And if He thus discloses Himself in the secular, must He not be equally manifest in the spiritual?

I agree with Matheson that each of the old ethnic religions is charged with a special message to the peoples of different lands. While I believe that He has spoken supremely, infallibly, and authoritatively in Christianity, I do not assume that He has been absolutely silent in every other one of earth's great creeds. I read in the faith of Egypt the doctrine of the unknowable; for it deals in mystery, in the mystery that rests on the boundaries of the seen and the unseen, and restrains the rash impatience and presumptuous daring of irreverent curiosity. Brahminism proclaims the vanity of life and the return of the human to the Divine: Buddhism denounces the crime of caste and announces the duty and blessedness of universal brotherhood; Parseeism lays stress on the conflict between good and evil, gave rise to the consciousness of sin in the East, and quickened progress by accentuating the freedom of the will; and Confucianism in China has sancti-

fied, of course, out of all reasonable proportion, the past, and, at least, has taught us that it has some lessons worth cherishing and some memories worth honoring. The religions also of Greece and of Rome have had, yea have, a distinctive embassy to the ages, though on the terms of either it is unnecessary to dwell; and these and all others, "broken lights though they are," have shed some flicker of radiance on the benighted mind of struggling millions.

And does it seem incredible that in the same way the All-Father should have committed some special word and work to each of the great denominations which make up the totality of Christendom? or, at least, that He should have so overruled these divisions as to lead the separate bodies to lay emphatic stress on some particular phase of the Christian faith? Unquestionably the Puritans were called to an unique and peculiar mission, and have left an indelible imprint on education, literature, morals and government. But are we warranted in assuming that their case is singular? Why should we? Why should we suppose that modern Presbyterians, Congregationalists, Methodists, Quakers, Unitarians and the other notable communions, have no definite vocation and no ruling idea which differentiates them from their neighbors, and in the working

out of which their historical significance is found? The Baptists, whatever others may have done, never for a moment have conceded the possibility of their being anything short of a Providential existence, intrusted with an exceptional gospel and set apart to an almost exclusive service. They claim to have stood for something through the centuries — the something they still stand for, and something worth standing for through future ages. In the truest sense they claim to be historical; that is, to have had a place in history and to have been the makers of history.

III.

BAPTIST ORIGINS.

THAT the Baptists are among the oldest of the non-liturgical and non-prelatical branches of Christ's Church, and more than likely are in reality the oldest, is generally conceded and grows more certain with the progress of scholarly investigation. It is, however, to be admitted that their origin is obscure: Mosheim says "it is buried in the depths of antiquity"; and unquestionably antedates the appearance of Huss and of Luther. The beginnings of some of the Post-Reformation denominations are easily determined and are marked by national convulsions and crises; but this is not the case with the Baptists, and it seems to indicate that they belong to the Pre-Reformation period, and are identical with the anti-ecclesiastical thought, feeling and aspiration which steadily flowed through the Middle Ages as the Gulf Stream penetrates and courses through the Atlantic. Hence Philip Dorner writes: "All the different anti-ecclesiastical tendencies which, for the most part, with a dualistic coloring, had secretly per-

vaded the life of the people in the Middle Ages, got vent after the reform excitement issued from Wittenberg and found a wider field under the new (Anabaptist) movement." And Dr. Ludwig Keller, of Münster, a man eminently qualified to speak, connects the Anabaptists of the sixteenth century with the mediæval evangelical congregations, whose heroic defence of the truth entitles them to the veneration and gratitude of mankind. So clear is Heberle on this point that he says: "The supposition is therefore very probable that between these and the re-baptizers of the Reformation there was an external historical connection. The possibility of this as respects Switzerland is all the greater, since just here the traces of these sects, especially of the Waldenses, can be followed down to the end of the fifteenth century." This view was anticipated by Starck, the court preacher of Darmstadt, who, in 1789, held that the Anabaptists, though related to Grebel, Stubner and others, were in reality the descendants of the Waldenses. Undoubtedly the latter were the spiritual forefathers of the former, traces of whose existence and activities we have for three hundred years before Luther, and whose cardinal doctrines, if Dr. Keller is to be credited, correspond almost exactly with those of the modern Baptists. Our people maintain in view of all the facts thus far attainable, that they are

the children of the Anabaptists and the grandchildren of the Waldenses, and, without claiming any succession of Churches or asserting that all the Waldenses preserved inviolate their earlier creeds, they assign the date of their birth to a period "whereof," in the language of common law, "the memory of man runneth not to the contrary." They concede that they may not have let their light shine in one continuous, steady, unbroken stream through all the centuries; but they are sure that it has shed intermittent rays like those that flash from a revolving light over the ocean's vast expanse, now penetrating the darkness, then fading for a moment into the night, only, however, and forever, to return again.

Nor is their lineage unworthy and despicable. It is rather one of which any people might well be proud. I know how common it has been to indulge in unkind flings at the expense of the Anabaptists, to impute to them all kinds of excesses, absurdities and crimes, and to re-echo the railing accusations of their venomous foes. But the more their record is investigated by impartial historians the more manifest does it become that they were while living the victims of vituperation and persecution, and have been ever since the subjects of odium and malicious misrepresentation. Of late, however, writers like Cornelius of Bonn, Egli of

Zürich, Beck of Vienna, Strasser of Grindelwald, and Dr. Keller, already quoted, are rescuing their good name from the merciless talons of their enemies. The day of their complete vindication is near at hand. Already we know that their numbers in the sixteenth century were something extraordinary and alarming to those who dreaded anything like radical reform in Church or State. According to Sebastian Franck, their doctrines spread rapidly through Germany after the Lutheran movement began, and they themselves quickly obtained a great body of adherents and baptized thousands. Untold multitudes of artisans went over from Luther to join them, and many among the upper classes for a season sympathized with their opinions. Dr. Dorner declares that "Anabaptism, in the third and fourth decades of the sixteenth century, spread like a burning fever through all Germany; from Swabia and Switzerland, along the Rhine to Holland and Friesland, — from Bavaria, Middle Germany, Westphalia and Saxony, as far as Holstein." But if we would form an adequate conception of its progress we need only consult the annals of martyrdom. Buckle says, "By 1546, thirty thousand persons had been put to death for Anabaptism in Holland and Friesland alone." And multitudes were executed for this cause in Görz and Tyrol, in the Palatinate, and

at the Hague. In Bavaria, Duke William went so far in butchery as to give the command, "Whoever recants let him be beheaded; whoever will not recant let him be burned." But we are not to suppose from these references to the Continent, that these devoted people had not penetrated into England; for they seem to have been there from an early day and to have multiplied exceedingly.

The *Baptist Handbook* of that country names ten Baptist churches claimed to have been founded prior to 1633, and Dr. Clifford considers it probable that the one at Hill Cliffe, Cheshire, was flourishing in 1357. In 1597 John Payne declared that there were many Anabaptists in England at that time, and in 1568 their conventicles were condemned by royal edict as harboring foreign heretics, those doubtless who had escaped from the Duke of Alva, and not a few home born schismatics. Though it is doubtless correct to hold that the modern period of our history in England, the period of more complete organization and of more thorough participation in public affairs, began in 1611 when Thomas Helwys and others organized the first General Baptist Church in London, having returned from Holland where they had been baptized by the Rev. John Smyth, it is certainly not correct to teach that then the denomination had its origin, and that multitudes had not for many

previous decades professed the principles which Mr. Helwys and his associates avowed. All the evidence we can command leads to an entirely contrary conclusion. Witnesses in abundance testify to the prevalence of Baptist sentiments and to the hosts of heroic souls even as far back as the fourteenth century who maintained them at all hazards. And it is this very multiplication of adherents in the face of persecution, this enormous increase of members on both sides of the English Channel, that discredits the accusations of their opponents. For it is not reasonable to suppose that men and women of immoral lives, of flighty imagination and distempered mind, unsound in judgment and untrustworthy in conduct, could have succeeded, as they evidently did, in drawing a considerable portion of the population inhabiting enlightened European states to their way of thinking. In my opinion, their large influence with the masses of the people is in itself a certificate of good character; and I hazard nothing in averring that in modesty, peaceableness, gentleness, disinterestedness and general blamelessness, they compare favorably with their assailants. Try to hide it as we may, the truth still is that their enemies were fierce, intolerant, bloodthirsty, destitute of genuine sympathy with the aspirations of the lowly born, and ruthlessly determined to rule and

govern at any cost; and the presumption is that their victims were offensive to them because their spirit and life were so much nobler than their own. Certainly such men as Mantz, Grebel, Hetzer, Stumpf, Hubmeyer, Reublin, Blaurock, Hofmann and Michael Sattler, the reputed author of the Schleithem Confession (1527), were the peers of their cruel antagonists in intelligence, and more than their peers in the high virtues of Christian manhood. We know this; we know how meekly they suffered, how readily they sacrificed, and how wonderfully they increased in numbers among the most hopeless and neglected, and we rejoice to be counted their spiritual children. Knowing all this, we honor them alike for the friendships they made among the poor and for the enemies they made among the haughty and tyrannical.

IV.

WRONG IMPRESSIONS.

BUT their right to our veneration rests not exclusively nor principally on their prominence in history, nor even on their conscientiousness and harmlessness, but rather and pre-eminently on what may be termed their historical significance. While we admire and commend the innocent and guileless who spend their days in inconspicuous inoffensiveness, attempting nothing and sacrificing nothing, we find no such special meaning in their lives, as to call for eulogium or exposition. Being existing entities, such excellent people are, of course, in history, but it cannot be said that they are in the true sense of the word historical. That is, they have not stood for something distinctive, for some unique and governing ideal, to which they have so devoted their energies as to render it a determining factor in the progress of human society. It cannot be shown that the Anabaptists were ever thus colorless, aimless and indefinite; but, to the contrary, they have always represented a glorious thought, conception, principle — call it

what you will — which has played a large part in modern revolution and advancement, and which is still cherished and maintained by their descendants. And it is because of this supreme idea, and because of what it has led to and is leading to, that this communion is regarded as historical, and as entitled to the grateful recognition of the present and of future generations.

It must, however, be evident that this claim can hardly rest on what this body has done to preserve inviolate the ordinances of the Gospel — Baptism and the Lord's Supper — the exact form of the one and the orderly relation of the one to the other. I refer to this that misconception may be avoided. It is easy to lay hold on some external aspect, some peculiar rite, observance, or pious idiosyncrasy of a denomination, and permit it to so obscure what is of far more moment that discrimination becomes absolutely indispensable. The drab, square-cut garments of the Quaker may divert attention from his professed belief in the "inner light," and may even divert his own; and the harping continually on Apostolic Succession may lead to the unwarranted inference that a large company of clergy and laity are kept together merely to perpetuate an ecclesiastical genealogy; and something else, equally incidental and non-essential, may be taken as the very substance of that for which a

sect has been organized, and for which it "lives and moves and has its being." In the same way it has been assumed that the Baptists have no reason for their existence apart from their adherence to immersion as Baptism, and their convictions that Baptism should invariably precede the administration of the Lord's Supper. It has been intimated more than once, that they are ritualists of a hard and narrow type, insisting more on the form than on the reality of faith.

Now the facts are, that their views regarding the ordinances are not so much principles as conclusions; they are the logical outcome of what is more vital than themselves, and are loyally defended, as they are the bulwarks as well as the expression of that from whence they spring. Some of the Anabaptists, before the declaration of 1633, in which they determined "not to receive or practise any piece of positive worship that had not precept or example in the Word of God," occasionally sprinkled or affused for baptism both in England and on the Continent; and close-communion, so-called, though an ancient custom among them, was not uniformly observed in their congregations. This looseness was undoubtedly inconsistent, but it goes to prove that they who yielded to it did not feel that the conservation of the ordinances was the primary or the only work

to which they were providentially set apart. In our times the English Baptists by admitting, as many of their churches do, into their fellowship believers who have been sprinkled, also in receiving such to the Lord's table, give evidence that they are in sympathetic touch with their Anabaptist progenitors on this particular point. And the American Baptists, while insisting more vehemently on the duty of faithfully upholding in form and in order every Gospel institution, by their denominational intercourse with their English brethren, and by their wise forbearance with those who dissent in their own congregations from strict communion views, likewise indicate that they realize the emphasis ought to be laid on some other sentence of their commission than on that which relates to symbolic rites. Therefore, from this concurrent testimony we are warranted in concluding that the accent should not come on the last syllable, but rather on the penultima or on the antepenult of their vocation.

V.

GOVERNING IDEALS.

THE Baptists from the beginning and through all the centuries have stood for individuality in the religious life; for the enlargement and emancipation of the individual, for the rights and responsibilities of the individual, and for the autonomy and authority of the individual. Dr. Thomas Armitage has well said in the *North American Review* that their "primary idea is not to build up an ecclesiastical system, but to create high and manly Christian character. In other words, it is to create in each individual soul and life a legitimate independency of all men in matters of faith and practice Godward." To them there are two great factors in religion, the Creator and the creature: the former comprehending all that is supernatural, the latter including all that is natural; the first being absolutely sovereign over the second, but the second in its individuality being supreme over self as far as every other fellow-creature is concerned. They believe that Christianity, like the Sabbath, was made for man, not man for Christi-

anity; made not, of course, for him to ignore, pervert or destroy, but for him to respect, preserve and honor; and not made for it to efface his personality, enslave his reason, circumscribe his intelligence and subvert his conscience, but for the development of all the faculties and resources of his being and for the deliverance of his soul from spiritual slavery of every kind. To comprehend and do justice to their position a comparison at this point may be of service. The Roman Empire was a civil hierarchy in which government was everything and the governed next to nothing. The first and principal duty of the citizen was obedience to the State; and the prerogative of the State, which in the last analysis was the emperor, was to provide for the citizen. Hence, on the one hand, the self-immolation of the citizen; and on the other, the donations of oil, corn and wine on the part of the ruler. But anything like reverence for the nature common to prince and people alike seemed not to enter into human affairs, and is only faintly discernible in the writings of philosophers and poets. It was the authority and power of the emperor that filled the populace with awe, and not the dignity and grandeur of his manhood. If his official rank was stripped from him by secret cabal or open violence, his being a man would not shield him from insult and cruelty. And if the head of

the commonwealth was honored, not primarily because of himself, but because of his throne, crown and sceptre, it must be evident that a very exalted idea could not be prevalent regarding the sanctity of human nature in general.

Unhappily for Christianity, some of its leaders in the third and fourth centuries regarded the Roman State as furnishing the safest and most effective model for the government of the Church; and though at the outset they doubtless were planning for the best, they also manifestly belittled the individual and assumed that priestly rulers were more responsible for his salvation than he was for his own. Imperial paternalism gave way to ecclesiastical paternalism, and the infantile condition of the race was perpetuated with the strong presumption fostered that it never was to end. Hence it was proclaimed, and is still proclaimed, that man's first duty is allegiance to the Church; and, as in the empire, the authority of the Church is resolved into the personal will of its earthly head; and to resist that will, to challenge or debate it, and to hesitate if necessary to crucify intelligence, common sense, and even common morality, that it may be fulfilled, is to incur the major excommunication. Thus individuality in religion was necessarily suppressed and strangled by undue and unwarranted hierarchical supremacy, though we must do the bishops

the justice to say that they doubtless regarded this as the best thing that could be done to it. On this important subject, Ramsay, in his Mansfield College Lectures on *The Church in the Roman Empire*, has graphically written as follows: "The first Christians . . . were not organized in a strict fashion, but were looser communities, in which personal influence counted for much and official station for little; and the strict discipline of the Catholic Church was gradually framed to counteract the disintegrating tendency, in a political and a religious view alike, of the provincial character;" and at last it "organized the whole Church in a strict hierarchy of territorial character, parallel to the civil organization, and enabled the Church to hold together the Roman Empire more firmly than the worship of the Emperors could ever do. Politically the Church was originally a protest against over-centralization, and against the usurpation by the imperial government of the rights of the individual citizen. It ended by being more centralized than the Empire itself; and the Christian Empire destroyed all the municipal freedom and self-government that had existed under the earlier Empire."

By this comparison the contrast presented by the Baptists becomes sharp and luminous. They believe that man's primary allegiance, so far as

earthly powers are concerned, is not to the Church, but to himself, to his own reason and conscience, to his own dignity and destiny. As all societies, whether secular or spiritual, are but aggregations of beings like himself, how can the aggregates, taken together, be more important or more sacred than the units of which they are composed? The Baptists admit that there is a place for churches in the Christian economy; but they insist that they are not for the suppression of the individual but for his unfolding and perfection. Organized and visible churches are means to an end; they are not themselves the end. They are temporal, but man is eternal; hence they shall at last decay and disappear, whether gorgeous ecclesiastical monarchies or modest democracies — but man is immortal. How delusive then, yea how poor and paltry, the scheme to build up a majestic system, with its vast possessions, with its lordly ambitions, with its lust of world-wide power, when in the fulness of time it shall crumble and perish from the earth! And in comparison how divine the movement that makes the welfare of the particular soul its direct end and aim, and that treats as trivial the homage of states and the favor of princes, if it can only succeed in clothing the individual with personal salvation and crowning him with all the glories of regnant manhood!

Michelet (*History of France*) testifies to the persistence and perpetuity of this radical conception, when he chronicles the awakening of what he calls "the I" in the twelfth century, and describes the ancestry of the Baptists and the mighty cause with which they have been identified from the beginning. I quote at length, as his words are worth cherishing and are fully confirmatory of much that I have already said. "From an earlier period, the mountaineers of Piedmont and of Dauphiny, a reasoning race, of temperament cooled down by the wind of their glaciers, had rejected symbols, images, crosses, mysteries, — all the poetry of Christianity. They neither indulged in the pantheism of Germany, nor the illuminism of the Low Countries; theirs was pure good sense, dry, prosaic reasoning, and a critical turn of mind, under a rude and popular form. As early as Charlemagne, Claude of Turin had begun this reform on the Italian *versant* of the Alps; and it was resumed in the twelfth century, on the French *versant*, by Pierre de Bruys, who came from Gap or Embrun. . . . He came down from his mountain home to the South, crossed the Rhone, preaching everywhere to the people, with immense success (Henri, his disciple, had still more), penetrated as far north as Maine, followed in all places by the multitude, unheeding the clergy, breaking the crosses in pieces, and *teaching that*

worship consisted in the outpouring of the heart." This is the very essence of individualism in religion. "These sectaries, repressed for a time, reappear at Lyons, headed by the merchant Vaud or Waldus; and, in Italy, under the teaching of Arnold of Brescia. No heresy, says a Dominican, is more dangerous than theirs, *because none strikes deeper root.* He is in the right; *for their doctrine is the protest of reason against authority, of prose against poetry."*

And this is their doctrine still, and they are now more than ever persuaded that it is taught in the New Testament. God was incarnate, not in humanity at large, but exclusively in the man, Jesus, to teach that in coming to dwell in His children by the Holy Spirit, He does not abide in them as a whole without taking up His abode in each separate child. "Ye are the temples of the Holy Ghost," was affirmed of every Christian as well as of a numerous communion. And it is written that "Christ is the Head of every man," as well as being "the Head of His body, the Church." So likewise "every man must render an account of himself to God," and to emphasize more fully the place of individuality in religion, it is written that Jesus "tasted death for every creature." It was belief in these Scripture representations that led the Anabaptists to teach in the sixteenth century that every

Christian has in himself a Divine guide whom he must follow at any cost; even as Hans Denck, described by Keller as their apostle, declared, "This I know in myself certainly to be the truth; therefore, I will, if God will, listen to what it shall say to me; him that would take it from me, I will not permit." This faith in the "inner light" has survived the swift flight of nearly four hundred years, and is cherished to-day, not only among the Baptists, but among others who have no direct connection with them. I do not say that this doctrine has not been modified, refined of crudities, and freed from excesses in its transmission from the past, but I do maintain that in all of its essential meaning it has been transmitted to the present. And what is more, this conception, once the almost exclusive possession of lowly, humble men, has found something like recognition in the transcendentalism of Emerson and in the poetry of Robert Browning. In *Paracelsus* the poet writes:—

There is an inmost centre in us all,
Where truth abides in fulness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception, which is truth;
A baffling and perverting carnal mesh
Blinds it, and makes all error: and, "to know"
Rather consists in opening out a way
Whence the imprisoned splendor may escape,

Than in effecting entry for a light
Supposed to be without.

But a greater than Browning has said : —

Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth ; for He shall not speak of Himself ; but whatsoever He shall hear, that shall He speak ; and He will show you things to come.

I would not be understood as intimating that the poet's thought runs parallel with that of the Master, or that philosophy and religion are entirely at one in their interpretation of that indwelling mystery which allies man to God. But they both at least agree in this : that he is the centre of the divinest thing in the world, call it truth or even by a higher name. And surely it is beautiful, touchingly beautiful, to see these Anabaptists of four centuries gone, many of whom were unlettered and unrefined, ascribing to human nature a dignity which the richest culture and profoundest thought of these latter times have recognized and glorified ; while others, socially higher than themselves, were busy building Cathedral and Basilica — beautiful for evermore their faith in the Divine possibilities of manhood. Pursued continually by the thought of Christ : " Behold, a greater than the temple is here," and never having heard of the weary East and of the despairing Buddha,

who, according to Arnold, regarded "life as woe," finally to be engulfed in the infinite, as "the dew drop sinks into the shining sea," these sturdy men were more than satisfied to sacrifice and suffer for the sake of the "greater" — for MAN — that the individual instead of becoming unconscious in God, might become fully conscious of the perfection of God in the individual.

VI.

SACRED WRITINGS.

THAT this exaltation of the individual is thoroughly characteristic of the Baptists in history is evidenced abundantly by the movements they have inspired, the ideas they have inculcated, the privileges they have claimed, the rights they have asserted, and the victories they have achieved. Their most distinctive teachings and their most distinguished services have been manifestly colored, if not absolutely determined, by this central conception. While we would not be warranted in saying that their reverence for humanity, in its units as well as in its unity, originated all that they have taught and wrought, the connection between the two is so close as to suggest that, logically, the one necessitates and involves the other.

This is very apparent in their loyalty to the Holy Scriptures as the supreme authority in personal faith and moral conduct. They are people of one Book, one that is "quite sufficiently called," as Heine has it, "THE BOOK." Nature, they acknowl-

edge, has manifold disclosures of the Infinite, and they are far from indifferent to its teachings, whether embodied in science or in the unvarying and harmonious operation of its laws. They recognize reason also as related to belief and practice, not however, as in itself an original revelation, but as the medium and interpreter of all revelations, whether they proceed from without or are due to the illuminating ministrations of the Comforter within. But for all the important purposes of religious thought and life, the Bible is their ultimate guide, as, in addition to its own messages, it furnishes a criterion by which the message from other sources may be judged. The Baptists have never formally acknowledged the binding obligation of creeds. Their Confessions, from that of Schleithiem, 1527, to the one of most recent date, that called of New Hampshire, including Smyth's, 1611, and the London Confession, 1646, were not promulgated to secure uniformity of belief nor as standards to which subscription is imperative; but rather as defences and apologies forced from them by the abuse and calumnies of enemies, or as succinct and convenient expositions of their opinions. These symbols have their value as religious literature, but they are not necessarily final statements of truth, nor are they endued with any coercive power. No documents

of this kind are permitted by the Baptists to rival in authority the sacred writings, nor to fix by arbitrary rule what they are designed to communicate to each soul. It is held by these people that the Bible is primarily a Divine revelation to the individual, not exclusively to the Church; and that the individual cannot therefore be excused from the responsibility of interpreting it for himself and neither can he without fault permit the Church in *ex cathedra* fashion to determine its meaning for him. He may, of course, be assisted by the views of others, and hence the function of preaching; but he is not at liberty to deal with the gift of God as though it were not addressed directly to himself. Neither conclaves nor councils, conventions nor assemblies, have any right to impose on the conscience their definitions and expositions of things taught in the Scriptures; for no earthly tribunal has been empowered to substitute its own dogmas in the place of the sublimely simple utterances of Heaven. The Bible is Divine thought given to every man, and every man ought to give human thought to the Bible, and ecclesiastical bodies do their entire duty when they bring these two thoughts into immediate communion and commerce with each other.

The denomination I represent, to promote this intercourse, has always faithfully maintained the

inspiration of the sacred volume; for how shall intellectual and moral submission be secured unless the very voice of God speaks in the Word? Its influence over the soul is traceable, not to the refinement of its ethics or the splendor of its imagery, but to its supernatural origin; and if untenable and visionary higher criticism shall ever break that spell, no longer will it be appealed to as the supreme authority. The Baptists, however, have apparently realized the peril attending too precise and narrow a formula of inspiration, and have, therefore, carefully guarded their definitions against extreme statements. They have never committed themselves to what is known as the "verbal theory," and their real views have, perhaps, been as faithfully set forth by John Wiclif as by any one else. He, who seems from his *De Civili Dominio* to have been very closely allied to them, in that treatise asserts that the sufficiency of Christ's law for this life and the other denies discipleship to every man who keeps not Christ's counsel, and affirms that nothing is to be followed that is not plainly taught in Scripture, but at the same time declares that *the written Word is not to be worshipped*. That the "heavenly treasure is in an earthen vessel" he appears to have realized; and yet he was evidently so convinced of the value of the treasure, that he and his Lollard preachers

spared no means that would tend to secure it to the common people of England. So we, without pretending to determine how much of earthy compound is mixed with the heavenly light of this glorious diamond, or how much of alloy is mingled with its pure gold, believe it to be so intrinsically precious that every man ought to covet its possession, and that they who desire the truest riches for the human family should send it to every man. Hence, we have been in the forefront of Bible translators and among the foremost who have labored for its world-wide circulation. When Peter of Bruys, a pupil of Abelard, roused the ire of ecclesiastics early in the twelfth century by his preaching, which was thoroughly Baptist in character, he maintained that tradition and the authority of the Church ought to be rejected and the Scriptures be enthroned in their stead. So, likewise, in the same century, when another Peter, whose surname was Waldo or Valdez, appeared in Lyons, the founder of the Poor Men of Lyons, who grew later into the Waldesians or Waldenses, and who, as we have already seen, were genetically related to the Anabaptists, he used his wealth acquired in merchandise to give the people the Word of God in their native tongue. Latin versions did not suit him, and as every man had to judge for himself he perceived that every man

should have the opportunity of judging in his own language.

The successors of these notable reformers in subsequent times have consistently followed in their footsteps, and have sought by every means in their power to send out God's light and truth. Joseph Hughes, who originated the plan for giving the Bible to all the world, and hence founded and fostered the British and Foreign Bible Society — the first of its kind — was a Baptist from Wales. And ministers and laymen of this way of thinking have been the pioneers in carrying out this gracious purpose in heathen lands, and in doing so, have had to reduce some languages to writing and construct grammars and lexicons. William Carey began this work by translating, in 1800, the New Testament into Bengali; and a similar blessing was conferred on China by Joshua Marshman, on Burma by Adoniram Judson, on the Karens by Francis Mason, on the Assamese and Japanese by Nathan Brown, and on the Telugus by Lyman Jewett. And I am persuaded that Doctors Cone, Conant, Armitage, Wykoff, Everts, Hackett, and others of recent day, were largely influential through the Bible Union in giving to the English-speaking peoples the better knowledge of Holy Writ that has come to them with the Canterbury version. These zealous

activities are in every way worthy of commendation; but they would seem to be superfluous if every man is not bound to study the Divine will for himself. They are, therefore, to be accounted for by the high and solemn place of individuality in religion, as apart from that there would be no sufficient reason for this persistent and enthusiastic dissemination of Old and New Testaments in the tongue wherein every man was born.

VII.

CARDINAL DOCTRINES.

THERE is another great conception to which the Baptists have stood pledged from the beginning, and to which individuality is central and fundamental. I refer to the spirituality and democracy of the local Church. Jörg testifies that the Anabaptists desired in the sixteenth century "an entirely new Church, a Church of believers." Hast also observes, "The doctrine of spiritual regeneration, the soul of Christianity, has perhaps never been taught with deeper feeling, and adhered to with greater zeal, than by the despised Anabaptists. Their aim was the highest possible, — a Church of saints. Nowhere in Church history is found such a subjugation of all other motives to the religious, such an approach to the order and life of the Church of the Apostles." Anything like birthright membership was unknown among them, and it is not recognized by their offspring. Rev. Henry Sweetser Burrage, D.D., reproduces in a paper on "The Anabaptists" from Egli the following summary of their sentiments: —

1. That the Scriptures are the only authority in matters of faith and practice.

2. That personal faith in Jesus Christ alone secures salvation; therefore infant baptism is to be rejected.

3. That a Church is composed of believers who have been baptized on a personal confession of their faith in Jesus Christ.

4. That each Church has the entire control of its affairs without interference on the part of any external power.

5. That the outward life must be in accordance with such a confession of faith, and to this end it is essential that church discipline should be maintained.

And these five articles still express the essential elements of a Baptist Church: the Bible for its creed; believers who have been duly baptized on their personal profession for its members; democracy, clergy and laity exercising equal rights, for its government; and an upright life, full of good works toward all men, for its ritual and vindication. Our people sometimes, though not frequently nor alarmingly, have departed from this simple model and have set out to imitate certain of their neighbors. Doubtless admiring their beloved Presbyterian friends and their way of checking insubordinate thinkers, the Somerset Baptists of England set up in 1671 a General Assembly of their own. Doubtless "it was a proud day in Zion" when this result was achieved; but there was considerable mortification when the experiment was over. One

Matthew Caffyn, a pastor, took rapidly to "down grade" theology and caused much controversy and bitterness in the court of last appeal, which ended in schism, feuds, and general confusion. In Virginia, also, our people had aspirations which met with no better fate. They became enamoured with the idea of an Apostolate, not unlike the Episcopalians. Well, in 1743 Samuel Harris was ordained an Apostle by one Association, and John Waller and Elijah Craig by another. They continued, however, only a year in office, and they have had no successors, the impression having been made that our churches would be less likely to go wrong if they were left to themselves. That they should be preserved from destroying heresies—that, for instance, they should have withstood the tide of error that almost inundated orthodoxy in the New England of 1800, when not a single Baptist Church, nor one prominent Baptist minister, went over to conquering Unitarianism—has called forth many surprised comments and inquiries. And yet the secret of their stability is not hard to find. Spiritual ties are stronger than ties ecclesiastical. "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother," was the declaration of Christ. He taught that soul-affinity was mightier than the affinity of birth or of flesh. If that which

is inward, that lies in the region of mind and heart, is more potent than that which from without works in the line of repression and coercion, then Baptist Churches, not being overgoverned and being organized on the principle of spiritual renewal, which also means spiritual attraction, are not as liable to be imperilled as some of their neighbors who are not thus constituted.

From this representation it can easily be seen how large a part individuality plays in our simple ecclesiastical system. Infants are not baptized, because such a rite would mislead them as to their standing before God, would tend to diminish their sense of personal responsibility, and would finally establish an unconverted Church in a corrupt world. If the kingdom of Christ is really not radically different from the kingdom of Satan, and is only visibly separate and distinct by a few ceremonies, professions, and the solemn invocation of holy names, of what particular use is it to society, and how can it ever hope to subdue its rival? To guard against this deplorable confusion, this deadly fellowship between light and darkness, the Baptists have always required a heart-difference between him that serveth God and him that serveth Him not, with the appropriate outward expression of the change. Here then we have the ground, both in Scripture and reason, for the baptism of be-

lievers only, and a baptism that evinces reverence for the Divine will in every respect, and even in things minute, as immersion manifestly does. Conscious individuality is necessary to all this, and is emphasized by it. Before a human being has come to realize selfhood with all that it implies, he cannot act of his own volition in these high matters; but when he is competent to do so there will be developed capabilities for further duties. These will find their sphere of action in the Church; for its government being such as I have intimated, it opens a field for the exercise of every personal talent, attainment and grace. Congregationalism and independence in church affairs invest laymen with power and suggest an additional reason why conversion should precede membership, and reveal an additional tribute to individualism in religion. But another tribute to this principle, I will not say a greater one, has been paid of late years by the admission of laymen into the councils of churches heretofore ruled almost exclusively by ecclesiastics. And even where they have not been invited to share in the actual responsibilities of government, they have been advised with, and never were they more influential in shaping the polity of Christ's kingdom than at present. This is one of the most encouraging signs of the times. Neither unordained men, nor women either, are now

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doomed to silence in the household of faith; neither is their proffered coöperation treated with respectful scorn. They are an absolute and positive factor in the spiritual movements of the hour, and they will be more so in the future. Whether this wholesome change is allowed to be due the Baptists or not is, I suppose, a small matter. They can consent to be ignored if the candor of society is not sufficient to acknowledge their claim to some considerable share in the emancipation of the laity; but they can rejoice just the same. They can rejoice that at last the rights of believing people, for which their fathers nobly toiled and suffered, are being gradually restored to the credit of Christianity and to the advantage of mankind.

VIII.

SOUL LIBERTY.

THAT the significance of the Baptists in history lies mainly in the direction I have indicated is demonstrated beyond a doubt by their persistent advocacy of soul freedom and by their hearty and practical sympathy with almost every movement on behalf of civil liberty. President Eliot of Harvard has said that "the chief gain of three centuries has been freedom of thought"; and Bancroft has testified that "freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists." And he confirms the estimate of President Eliot when he says: "If Copernicus is held in perpetual renown, if the name of Kepler is preserved in the annals of human excellence, if the genius of Newton is almost adored, let there also be reserved for Roger Williams a place among those who have made themselves the benefactors of mankind." According to the historian, the founder of Rhode Island is entitled to rank with the foremost friends of the race. And the reason for this high praise

is well expressed by Gervinus in this striking passage: "Here in a little State, the fundamental principles of political and ecclesiastical liberty practically prevailed before they were even taught in any of the schools of philosophy in Europe"; and Judge Story, referring to the same colonial settlement, exclaims with eloquent appreciation, "In the code of laws established by them in Rhode Island, we read, for the first time since Christianity ascended the throne of the Cæsars, the declaration that conscience should be free, and men should not be punished for worshipping God in the way they were persuaded He requires."

And yet this ennobling sentiment did not originate with Roger Williams. Bossuet and John Locke credit it to the Baptists of an earlier day, the latter maintaining that they were "the first and only propounders of absolute liberty, —just and true liberty, equal and impartial." Consequently, no one member of the denomination, however brilliant and however conspicuous, not even Williams, whom Bancroft calls "the Apostle of intellectual liberty," can claim the exclusive honor of thus enlarging the domain of untrammelled mental activity. There were prophets before apostles, and there was a long line of confessors inculcating for ages the very principle which, in its triumph, has immortalized the hero

of Rhode Island. In Europe, Hans Denck and Balthazar Hubmeyer bore testimony to its value; the former declaring that "in matters of faith everything must be left free, willing and unfettered"; and the latter, with more intensity of passion, having referred to the will of Christ "that the tares and wheat are to grow together till the harvest," writes: "Hence it follows that the inquisitors are the greatest heretics of all, since they, against the doctrine and example of Christ, condemn heretics to fire, and before the time of harvest root up the wheat with the tares. . . . And now it is clear to every one, even the blind, that a law to burn heretics is an invention of the devil. Truth is immortal."

In the Baptist Confession of 1611, we have this emphatic declaration: "The magistrate, by virtue of his office, is not to intermeddle with religion, or matters of conscience, nor to compel men to this or to that form of religion or doctrine; but to leave the Christian religion to the free conscience of every one, and to meddle only with political matters. . . . Christ alone is the King and Lawgiver of the Church and conscience." Leonard Busher, three years after, in 1614, presented to the King and Parliament of England, a treatise, entitled, "Religious Peace, or a Plea for Liberty of Conscience," supposed to be

the first regular discussion of the subject in the English tongue. Nothing, however, came of it, as far as the government is concerned; but in the Confession of 1644, its influence is apparent in the XLVIII. article wherein we read:—

“A civil magistracy is an ordinance of God, set up by Him for the punishment of evil doers, and for the praise of them that do well; and that in all lawful things, commanded by them, subjection ought to be given by us in the Lord, not only for the wrath, but for conscience’ sake; and that we are to make supplications and prayers for kings, and all that are in authority, that under them we may live a quiet and peaceable life in all godliness and honesty.

“The supreme magistracy of this kingdom we acknowledge to be King and Parliament. . . . And concerning the worship of God; there is but one lawgiver, . . . which is Jesus Christ. . . . So it is the magistrate’s duty to tender the liberty of men’s consciences, Eccles. 8: 8 (which is the tenderest thing unto all conscientious men, and most dear unto them, and without which all other liberties will not be worth the naming, much less the enjoying) and to protect all under them from all wrong, injury, oppression, and molestation. . . . And as we cannot do anything contrary to our understandings and consciences, so neither can we for-

bear the doing of that which our understandings and consciences bind us to do. And if the magistrates should require us to do otherwise, we are to yield our persons in a passive way to their power, as the saints of old have done, James 5 : 4."

So completely were the Baptists identified in the ecclesiastical mind with the doctrine of soul liberty that Dr. Some, a clergyman of the Elizabethan period, charges them with holding "that ministers ought to be maintained by the voluntary principle; that the civil magistrate has no right to make and impose laws on the consciences of men." And Whitgift accuses them of teaching, that "the civil magistrate hath no authority in ecclesiastical matters; that he ought not to meddle in cases of religion and faith; and that Christians ought to punish faults, not with imprisonment, nor with the sword, nor corporal punishment, but only with excommunication." A notable comment on their opinions, and their consistency in maintaining them, is recited by the *London Quarterly Review*. It is well known that the famous Jeremy Taylor, in 1644, thirty years after Busher's plea, published his *Liberty of Prophesying*, a most excellent work, advocating, however, not freedom but toleration, — toleration limited by the Apostles' Creed, and in which he evidently did not desire the Baptists to share; for of them he wrote that "they are as

much to be rooted out as anything that is the greatest pest and nuisance." Well, it so fell out that misfortune overtook this prelate and that in 1659-60 he was arraigned before certain High and Mighty Commissioners, who happened to be Baptists, and who represented Oliver Cromwell in Dublin. The churchman was accused by the Presbyterians of contumaciously refusing to conform to what was then the State religion; but he was immediately released by the Commissioners on the ground that neither they nor any one else had any right to coerce the soul. How different their conduct when in power from that of the good Bishop, who, according to Coleridge, after the restoration of the monarchy retracted and most basely disclaimed and disavowed the principle of toleration. Charles II., it is said, thought that Presbyterianism was no religion for a gentleman, and Jeremy Taylor seems to have had about the same opinion of the Baptist cult; but certainly in delicacy, in refinement, and in all that constitutes gentlemanly conduct, Cromwell's Commissioners compare most favorably with both king and prelate.

From this brief account it will be seen by all that if soul liberty was legally recognized and achieved first of all in the new world, it had its beginnings in the old. But what is peculiarly in-

teresting, the same people who agitated and suffered on its behalf in Germany and England, were its original and most determined advocates in America. The first amendment to the Constitution of the United States was inspired by them, and in no other country can such a provision be found. It reads in part as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This enactment is so fully in keeping with a resolution adopted by the Baptist General Committee of Virginia in 1785, as to leave little question as to its source; and the resolution itself is so comprehensive and so fully abreast of the most enlightened views prevalent to-day that it deserves to be quoted. "*Resolved*, That it is believed to be repugnant to the spirit of the gospel for the Legislature thus to proceed in matters of religion (assessing citizens for the support of a State Church); that the holy Author of our religion needs no such compulsive measures for the promotion of His cause; that the gospel wants not the feeble arm of man for its support; that it has made and will again through Divine power make its way against all opposition. And that should the Legislature assume the right of taxing the people for the support of the gospel, it will be destructive to religious liberty." On the basis of this declaration Thomas Jefferson, it is

said, drew the act for the abrogation of privileges and the protection of conscience in the exercise of its legitimate rights.

It would prove an inspiring task to trace the successive movements and measures which resulted in this glorious victory. Such a review of the past would lead us to the side of Obadiah Homes and the whipping-post; to the presence of President Dunster turning his back of necessity on Harvard College because he would not subscribe to infant baptism; to the shores of Narragansett Bay and the beginnings of a new civilization in the wilderness; to log meeting-house and rustic home in Virginia where little groups of serious, sturdy men are planning in the evening gloom, as though they were conspirators against the common weal, how best to circumvent and overthrow sectarian intolerance and secure to their children a larger opportunity for unfettered thought; to vast gatherings of the people in religious associations where protests against the union of Church and State are boldly uttered; to rough prisons through whose windows the captives defy an unjust law by preaching the gospel to the curious crowds; to camp and bivouac, where by watch-fires patriot soldiers whisper to each other of their hopes and fears and somehow come to learn that men of every creed may serve their country well and should not be disturbed by their country

in their creed; and to that scene ever memorable in colonial annals where Patrick Henry stands defending three Baptist ministers, and who on reading the indictment setting forth that they were guilty of no less crime than that "of preaching the gospel of the Son of God," cries out with suppressed indignation as he waves the paper thrice round his head. "Great God! Great God!! Great God!!!" We must not venture on this retrospection; for it is not really necessary, and it might tempt us also to cry in horror "Great God!" as did Henry, when viewing the atrocities committed on harmless men and women in the name of the all-loving Christ. No; let us not stir a sea of blood; especially now that these cruelties are over, and we can exclaim in gratitude "Great God!" how wonderful the change that permits Thy children of every name to worship in peace beneath their own vine and fig tree, to listen, as on this platform, in the candor of charity to their different ways of thinking, and to see in other ethnic faiths a common aspiration after God, and to be willing in all gentleness and peace that other religions than their own should tell their story, confidently believing that through this sweet liberty shall come light, and through light love shall come, and by and by the unification of all races and all creeds shall be complete in Jesus Christ our Lord.

IX.

WORTHY TRIBUTES.

THIS tender solicitude for the emancipation and enthronement of conscience is a noble tribute to the moral grandeur of the individual. It implies that the preservation of a man's own integrity is worth more than the unbroken integrity of an ecclesiastical system. His own inner harmony, that which springs from sincerity in his religious life, is of more importance than uniformity of belief and ritual throughout Christendom. Were there as many churches as there are men, if they were all honest and faithful, it would be better for the world than for there to be only one Church, if to be members thereof, multitudes had to forswear their convictions and crucify their sense of duty. One man centred in truth and breathing truth will achieve more for society than a thousand held together by conventionalism, and by a creed which has become incredible to intelligence. I am not pleading for divisions. Far from it. I would do everything in my power to abate differences and unify Christianity. But this seeming

to be, this fiction of oneness, which gentle enthusiasts are deluded by, is humiliating in the extreme. It assumes what is not a fact, or it implies that professedly upright men have deliberately stultified themselves by pretending to what is not true. The real issue is this: Is it permissible or justifiable to subordinate the individual, his conscious self-respect and his sincerity, to the interests of an organization, even a Church? Some teachers insinuate, if they do not affirm, that it is. I insist that it is not. For this sacrifice on his part means moral ruin to himself, and disqualifies him to be associated on any terms with honorable people.

The Baptists of former times evidently perceived the disastrous effect of enforced formalism. They were not opposed to communities of Christians, but they realized that their efficiency depended on the voluntary nature of the fellowship. In proportion as they became mere aggregations of human particles, having little in common, and held together by external pressure, they necessarily impaired their own power and wrecked the society to whose well-being their compulsory membership was deemed indispensable. Independence is inseparable from the highest type of individuality, and individuality of the highest type is necessary to vital and vigorous organiza-

tion. Here, then, we have the explanation of the long struggle for religious liberty. Apart from the DIVINE WORD, to whose teachings the entire movement is primarily due, it must be ascribed to that recognition of each man's personal dignity and worth as a creature made in the image of God which has been so distinguishing a note of Baptist history. And this likewise throws considerable light on the unvarying and active sympathy of this denomination with the cause of civil or political freedom. The State has no more right to expunge manhood than the Church, and each being has surely the same right as any other being to *himself*, in all the high import of that term; and the result is, that when this comes to be clearly perceived tyranny must be resisted. Lieber says: "The highest amount of liberty comes to signify the safest guarantees of undisturbed legitimate action, and the most effective checks against undue interference." And toward such a consummation the religionists we are studying were from the first necessarily pledged by all the force of their profoundest convictions regarding the sanctity of the individual.

X.

OTHER VICTORIES.

ALEXANDRE WEILL represents the Baptists as Republicans, from whom came Presbyterians, afterwards Cromwell, and later Washington and Jefferson. They were prominent in the American Revolutionary War, and General Washington, in reply to a memorial addressed to him, publicly acknowledged their services: "You have been throughout America uniformly the persevering promoters of the glorious Revolution!" And their brethren in England were attached to the same cause; for even after Lord Chatham had abandoned the Colonies, they continued to befriend their liberties. If there were any Tories among the early Baptist churches of these States, history has kindly buried their treason against humanity in oblivion. As they were heart and hand in accord with the patriots of this country, so were they one in the movement which resulted in the English Commonwealth. "To their influence Baxter explicitly attributes that event which caused a shuddering on every throne in Europe—the execution of

Charles I.” “To them, also, he traces the invasion of Scotland ; in short, the chief events which hurried on the subversion of monarchy, and the establishment of a republic. Cromwell’s army, composed of intrepid, high-principled yeomanry, was deeply tinged with Baptist sentiments, and the Bible searchings that prevailed in their ranks made multitudes of them Baptists.” (See Rev. G. B. Taylor’s *What the Baptists have done.*)

The enthusiasm with which this people espoused the cause of Parliament may be inferred from the warm commendation they received from the Protector in his letter to the House of Commons, reporting the battle of Naseby. Thomas Carlyle quotes the letter in full (*Oliver Cromwell*, Vol. I., 169), and comments on the same: “Honest men served you faithfully in this action. Sirs, they are trusty; I beseech you, in the name of God, not to discourage them. He that ventures his life for the liberty of his country, I wish he trust God for the liberty of his conscience, and you for the liberty he fights for.” “The ‘honest men’ are the considerable portion of the army, who have not yet succeeded in bringing themselves to take the covenant; whom the Presbyterian party, vigorous for their own formula, call ‘schismatics,’ ‘sectaries,’ ‘Anabaptists,’ and other hard names; whom Cromwell here and elsewhere ear-

nestly pleads for." Honest, indeed; for they include Dyke, Gosnold, Knollys, Collins, Okey, Alured, Colonel Mason, the governor of Jersey, Admiral Penn of the English Navy, Vavasor Powell, Benjamin Keach, John Bunyan, Overton, a friend of Milton and second in command in Scotland, Colonel Lilburne, and Major-General Harrison. And yet these are only a few of the names of those Baptists who stood by the Protector in his defence of English freedom, and who, with equal fidelity to that freedom, withstood him when his misguided ambition would have clutched the crown. Truly has the eloquent and much beloved Rev. William R. Williams, D.D., said: "The share of the Baptists in shoring up the falling liberties of England, and in infusing new vigor and liberty into the constitution of that country, is not yet generally acknowledged. It is scarce even known. The dominant party in the Church and the State at the Restoration became the historians; 'and when the man, and not the lion, was thus the painter,' it was easy to foretell with what party all the virtue, all the talents, and all the triumphs would be found. When our principles shall have won their way to more general acceptance, the share of Baptists in the achievements of that day will be disinterred, like many other forgotten truths, from the ruins of history.

Then it will be found that to the Baptists English liberty owes a debt it has never acknowledged."

And neither were they lacking in zeal and courage, when in Germany the poor peasants raised the standard of revolt against cruel and crushing serfdom. Much that is absurd and misleading has been written on this most righteous movement. Time has been, and that, too, not very long ago, when it was considered sufficient to vitiate the claims of Baptists to respectability by charging on them the ferocities which attended the popular outbreak of 1525-26. Some authors have been ridiculous enough to intimate that they originated as a sect with this insurrection, and they grow eloquently indignant in portraying its terrible and implacable hatreds, its murderous and destructive vengeance, and its maddening carnival of fanaticism. We are not deceived by their denunciations, and we assure them they are inexcusably out of date. The truth is, the wide-sweeping convulsion that rouses their ire to so great a pitch was caused by the galling slavery of the feudal system, and by the independent stand taken by Luther against certain authorities. He had bravely asserted his right to think for himself, and his example was contagious. No wonder, then, that the lowly classes, ground down by lords temporal and lords spiritual, should make a bold

dash for emancipation. What they demanded of their rulers was eminently just and reasonable. They declared their "willingness to submit to the control of magistrates, but not to be slaves, unless slavery could be proved right from the Holy Scriptures." These are their own words, and they display a submission to the will of God, if He designed them to be bondsmen, not often displayed by their critics. That they fell into excesses is a fact, and is neither to be denied nor defended. But what were their violent and savage deeds in comparison with those committed against them for centuries before the uprising and immediately afterwards? What are the few hundreds of barons, and even thousands, if there were as many, of gentlemen and soldiers slain by them in the intoxication of the hour, to "the millions of men butchered, hung, broken on the wheel, to that pyramid of burning stakes, to those masses of burnt flesh," with the horrid outrages committed on wives and daughters, which their oppressors "had piled up to heaven"? The memory of crusades against the Albigenes, the Vaudois, and the Hussites, ought forever to silence the tongues that flame out against the defenceless peasants. Let it suffice; the cause they stood for has triumphed. The principles set forth in their "Twelve Articles" are the commonplaces of freedom in Amer-

ica, and will soon be the same in Europe. Surely the Baptists need never blush for participation in the first grand upheaval in modern times on behalf of human rights! They were not the authors of the rising, neither did they act in it as churches, but as individuals; and, therefore, not to them exclusively belongs the merit of what was noble in it, nor to them the entire blame for what was wrong.

How they could have been Baptists and not have sympathized with these poor people, I fail to understand. We have never been taught to be time-servers, to wait until a popular enterprise is successful, and then from some high sacerdotal throne pronounce a blessing on what we have not stirred a finger to achieve. This feat is not difficult of performance. Now that liberty is won and has domesticated itself in states, as in France and America, it is not difficult for ecclesiastics, seeing that they cannot overthrow it, to step in and smile gracious approval, and that, too, with a grand air as though the credit of it was entirely their own. We have had recent examples of this complacent presumption. But our people have not been trained in these courtly ways, and have been accustomed rather to move with the advance guard and to join the forlorn hope than to come up in hot haste, when danger is over,

to share the laurels and the spoil. They, therefore, marched with the peasants, and they ought to have marched with them, and we would blush for them if they had not, even as we would have been somewhat ashamed of our brethren among the American colonists, if they had not arrayed themselves on the side of the Revolution.

Thus, in these various popular upheavals, we find them always battling and suffering for freedom's cause; that is, for individualism, for the legitimate exercise of personal rights, and for the security of personal happiness. Impelled by their veneration for the sanctity of the individual to endure loss and carry cross in these conflicts, they now naturally rejoice in the wide and honorable recognition it has attained in these United States. Here the human being is citizen, not subject; here he is a voice, not merely an echo; here he is a man, or can be if he will, and not the deplorable phantom of a glorious possibility. And as long as this continues to be the case, as long as we build up the nation by building up the individual, and fall not into the error of supposing the nation can be exalted if the individual is degraded; and as long as the institutions of the country, its state governments, its courts of law, its schools and colleges, its industries and manufactories, are not selfishly perverted to the interest of a favored few, but are equally

sustained and administered for the advantage of all; that is, for the highest good of each individual, young or old, rich or poor, white or black, native-born or alien; and as long —

Long as thine art shall love pure love,
Long as thy science truth shall know,
Long as thine eagle harms no dove,
Long as thy law by law doth grow,
Thy brother every man below:
So long, dear land of all my love,
Thy name shall shine, thy fame shall glow.

XI.

BAPTIST BENEFACTIONS.

THE practical profitableness of the root principle out of which the historical significance of the Baptists has grown, very frequently has been challenged, and is even now admitted in some circles only with evident reluctance. Unquestionably it has been abused, and, like other precious things, may be made a source of incalculable mischief. But it is not, as some of its adversaries assert, unmitigated selfishness, or lawless insubordination, or narrow-minded egoism. Individuality does not consist in living for self, but in living one's self freely for others; not in the avoidance of obligation and suffering, but in the performance of duty, however painful, from the high sense of responsible stewardship, and not from the cringing servility inspired by superstition or slavery. It is the doing voluntarily what may be done through compulsion, only it changes entirely the character of the doing. Out of the agony and anguish of life it makes ennobling self-sacrifices; out of the solidarity and interdependence of life it fashions

holy and enduring brotherhoods; and out of the misfortunes and temptations of life frames heroic ministries of philanthropy and piety. While it is opposed to mechanical and coercive socialism, as it has been to feudal ecclesiasticism, it is in no wise inimical to fraternity of spirit, or to any form of mutual helpfulness that does not tend to obliterate manhood in attempting to succor the man.

We may, I believe without hesitancy, appeal to our own denomination for proofs of its expediency and excellency. These are furnished in the contributions made by its leaders and churches toward the evolution of modern society, with its liberty and progress, its inventions and discoveries, its reforms and charities. Much has already been suggested on this point, and yet something more remains to be added. The Baptists have been conspicuous for their devotion to education. One of their number, Henry Dunster, was the first President of Harvard College, to whose enlightened and self-denying labors Mr. Josiah Quincy attributes no small part of that great institution's deserved renown; and, according to the same authority, "the first and greatest of its benefactors," Mr. Thomas Hollis, was a Baptist also. And it may be well, as illustrative of the spirit which has governed this class of religionists in their educational movements and endowments, a

spirit which prevails in Brown University and in the new University of Chicago, to quote a few lines from Mr. Quincy's *History of Harvard*. "Attached to his Baptist faith, with a firmness which admitted neither concealment nor compromise, he (Mr. Hollis) selected for the object of his extraordinary bounties an institution in which he knew those of his faith were regarded with dread by some, and with detestation by others, and where he had reason to think, as he averred, that the very portrait of a Baptist, though of a benefactor, would be the subject of insult. Yet he suffered neither his affection nor his charity to fail, being actuated by the elevated motive, that it was more catholic and free in its religious sentiment than any other institution existing at that period. In establishing conditions for enjoying the benefit of his bounty, he claimed no concession, he made no exclusion. He required only, that the Baptist faith should not be deemed a disqualification for partaking his bounty, or for being a candidate for his Professorship. In order to place an insurmountable barrier against the imposition of artificial creeds, woven in words of men's devising, he made the simple provision, that the only articles of faith, to which the Professor on the Divinity foundation, which he established, should be required to subscribe, was, his belief that the

Scriptures of the Old and New Testaments are the only perfect rule of faith and manners." And it may be a satisfaction to the friends of liberal culture and of liberality in culture, to know that a Baptist, Professor Lyon, is at present teaching on the Hollis foundation. Of late years the denomination has multiplied its benefactions for the promotion of higher learning, chiefly, it may be said, through the generous gifts and sagacious plans of Mr. John D. Rockefeller and Mr. James B. Colgate, and to-day it has more money invested in property and endowments for educational interests, than any other religious body in the land. It has consecrated in America to the cause of human enlightenment over thirty-two millions of dollars, and has in the main given it unhampered by sectarian conditions. Manifestly, in this instance, individualism in religion has wrought no ill to the community but only good.

The Baptists have been equally prominent in founding modern missions to the heathen, and are everywhere acknowledged as the heroic leaders in an enterprise which means the salvation and unification of races in Christ, and without which this Parliament of Religions would never have been dreamt of, much less have been so wonderfully realized. But in addition, in the domain of letters, they have given to the world a Bunyan and a

Milton, a Foster and a William R. Williams; in the domain of heroism a long line, including Arnold of Brescia, a Havelock, a Carey, and Judson; in that of theology a Gill, a Fuller, a Haldane, and many others; in that of preaching a Denck, a Menno, a Spurgeon, a Maclaren; and in that of philanthropy a John Howard, who was a member of Samuel Stennett's congregation in London, and an Abraham Lincoln, who though not himself a Baptist, was born of Baptist parents, and attributed all that he was to his Baptist mother—a specimen, by the way, of the kind of man the Baptists are seeking to develop in America.

Nor should we forget the influence they have exerted on the devotional life of the people at large. They have taught us to sing “Blest be the tie that binds,” “Did Christ o’er sinners weep,” “Majestic sweetness sits enthroned upon the Saviour’s brow,” “How firm a foundation ye saints of the Lord,” “Mid scenes of confusion and creature complaints,” “They are gathering homeward from every land,” “All hail the power of Jesus’ name,” “Saviour, thy dying love,” “I need thee every hour,” “Lo, the day of God is breaking,” “My country, ’tis of thee;” and they have given us many other hymns by which faith has been strengthened, sorrow comforted, duty glorified, patriotism stimulated, and our Lord

Jesus Christ rendered more precious and dear to the souls of men. They who have thus sung, they who have thus thought, yea, they who have thus wrought, — for holy deeds are kindred to holy ideas, — are in themselves the best witnesses to the wholesome influence of a doctrine that seeks to make out of every human creature a man, out of every man a saint, and out of every saint a special and individual confessor for Christ. And yet, lest it be supposed that I am altogether too partial in my judgment, the great Dr. Chalmers of Scotland shall add his testimony, speaking from the standpoint of a Presbyterian; and his words are as applicable to the Baptists of America as of England, and render a most graceful tribute to what they have stood for throughout the ages, as well as to what they have achieved.

“Let it never be forgotten of the particular Baptists of England, that they form the denomination of Fuller and Carey and Ryland and Hall and Foster; that they have originated among the greatest of all missionary enterprises; that they have enriched the Christian literature of our country with authorship of the most exalted piety, as well as of the first talent and the first eloquence; that they have waged a very noble and successful war with the hydra of Antinomianism; that perhaps there is not a more intellectual community

of ministers in our islands, or who have put forth to their number a greater amount of mental power and mental activity in the defence and illustration of our common faith ; and, what is better than all the triumphs of genius or understanding, who by their zeal and fidelity and pastoral labor among congregations which they have reared, have done more to swell the lists of genuine discipleship in the walks of private society — and thus both to uphold and to extend the living Christianity of our nation.”

XII.

HOLY VISIONS.

THE drama of history is growing apace and we are hastening to the final act. Dreams of the past are rapidly becoming the realities of the present. The ideal is becoming the actual and the impossible the attainable. Whatever else is in the future, there waits there for the race a nobler, a freer, a more Christly manhood. All things make for its shaping, our differences and controversies as well as our harmonies and concessions. This Parliament of Religions, vague and visionary though it seems to many, visionary in its hopes, vague in its plans, has its part in the outcome of the succeeding years. It has at least emphasized the two sublime units around which all the mysteries of the universe revolve — God and Man; and it has disclosed a yearning and proclaimed a belief — the common yearning of the finite man for the infinite God, and the belief that only through the indwelling of the personal God in the personal man can man finally find his God, and only in this way can he truly find himself. Even this is much.

But more than this — by this Parliament it has been shown that it is the Christ who is seeking this consummation. It was called by His disciples not by the followers of any other founders of ethnic faiths, presumably by His SPIRIT, and to Him ultimately shall be the gain and glory. The nations perceive as perhaps never before that they are not forgotten of Him ; but that He is drawing them to Himself, that He may draw them to God and to the deeper knowledge and more perfect unfolding of themselves. So must it be in future years. We, who are Baptists, have from the beginning had our dream of manhood crowned in Jesus. The vision shall not tarry long. Consciously or unconsciously we are working for its fulfilment ; and in a little while all lands shall be Christian, and all Christians shall, whether in Church or State, be “uncrowned kings.”

Along the street
The Shadows meet
Of destiny, whose hands conceal
The moulds of fate
That shape the state
And make or mar the common weal.

Around I see
The powers that be,
I stand by empire's primal springs,
And princes meet
In every street,
And hear the tread of uncrowned kings.

APPENDIX.

I DESIRE to acknowledge the valuable assistance of Rev. John Gordon, D.D. of Chicago, Rev. W. W. Everts of Haverhill, and Rev. Robert D. Graham of Boston, in gathering material from libraries, public and private, for this address. I am likewise indebted to Rev. George E. Horr, Jr., of the *Watchman*, for timely suggestions. They one and all have my most hearty thanks.

The statistics herewith printed were collected and arranged by my friend, Rev. E. F. Merriam of the Missionary Union, Boston, and they are the latest, and, coming from his careful and exact pen, I am persuaded are the most complete. I have published them in full as a valuable addition to our general denominational information, also a partial list of Baptist hymn-writers, likewise prepared by Mr. Merriam.

BAPTIST STATISTICS.

AMERICA.

	CHURCHES.	MINISTERS.	MEMBERS.
United States	36,793	24,798	3,383,160
British America	810	585	80,768
Mexico, Central America, and West Indies	250	121	45,872
South America, Brazil	10	10	419
	37,863	25,514	3,510,219

EUROPE.

	CHURCHES.	MINISTERS.	MEMBERS.
Great Britain	2,803	1,858	337,409
German States of Central Europe . .	139	277	27,332
Sweden	539	618	36,585
Norway	27	16	1,961
Denmark	25	69	3,014
Russia	55	90	12,014
Finland	21	10	1,329
France	19	30	1,900
Italy	54	31	1,222
Spain	3	5	100
	<hr/> 3,685	<hr/> 3,004	<hr/> 422,866

ASIA.

Burma	580	203	31,672
Assam	28	25	2,971
India (including Ceylon)	160	190	59,433
China	47	70	4,309
Japan	16	26	1,337
Palestine	3	1	156
	<hr/> 834	<hr/> 515	<hr/> 99,878

AFRICA.

South Africa	24	25	2,306
Congo Free State	20	53	1,000
West Africa	4	9	111
St. Helena and Cape Verdes	2	2	126
	<hr/> 50	<hr/> 89	<hr/> 3,543
Australia	157	102	13,220
Tasmania	12	9	565
New Zealand	30	18	2,885
	<hr/> 199	<hr/> 129	<hr/> 16,670

Grand Total 42,631 29,251 4,053,176

In 1810 the Baptists numbered 1 to each 44 of the population of this country; in 1830, 1 to each 38; in 1850, 1 to each 33; in 1870, 1 to each 27; in 1880, 1 to each 22; in 1890, 1 to each 19.

BAPTIST HYMN-WRITERS.

[This list gives the names of some of their most cherished and familiar hymns.]

John Fawcett, D.D. "Blest be the tie that binds." "Thus far the Lord hath led me on."

Samuel F. Smith, D.D. "America." "The morning light is breaking."

Benjamin Beddome. "Did Christ o'er sinners weep."

Anne Steele. "Father, whate'er of earthly bliss."

Edmund Jones. "Come, humble sinner in whose breast a thousand thoughts revolve."

Samuel Stennett. "Majestic sweetness sits enthroned." "On Jordan's stormy banks I stand."

Robert Robinson. "Come, thou fount of every blessing." "Mighty God, while angels bless Thee."

Samuel Medley. "O could I speak the matchless worth." "Awake, my soul, in joyful lays."

The authorship of "How firm a foundation, ye saints of the Lord" belongs to *George Keith* or *R. Keene*, both leaders of the singing in *Dr. Rippon's* (Baptist) church. *Dr. John Rippon* was also a writer of hymns.

John Ryland, D.D. "In all my Lord's appointed ways."

Krishna Pal (the first Hindu convert). "O thou, my soul, forget no more." Translated into English by *Joshua Marshman, D.D.*

John Burton. "Holy Bible, Book divine." "Time is winging us away."

Bourne Hall Draper. "Ye Christian heroes, go proclaim." "Sovereign of worlds, display Thy power."

David Denham. "'Mid scenes of confusion and creature complaints."

Edward Mote. "My hope is built on nothing less."

Baptist W. Noel. "Glory to God, whose Spirit draws."

Gerard Thomas Noel. "If human kindness meets return."

John Eustace Giles. "Hast thou said, exalted Jesus?"

Caroline Dent. "Jesus, Savior, Thou dost know, all the depth of human woe."

Mary E. Leslie. "They are gathering homeward from every land."

Marianne Farningham (Hearne). "Waiting and watching for me."

Benjamin Cleaveland. "Oh, could I find from day to day."

- Thomas Baldwin.* "From whence doth this union arise."
- Elder John Leland.* "The day is past and gone." "How long, dear Savior, oh, how long."
- Oliver Holden.* "All hail the power of Jesus' name."
- Lydia Baxter.* "There is a gate that stands ajar."
- S. Dryden Phelps.* "Savior, Thy dying love."
- Basil Manly.* "Holy, holy, holy, Lord."
- Robert Lowry.* "Shall we gather at the river."
- William F. Sherwin.* "Lo, the day of God is breaking."
- Christopher R. Blackall.* "Sweet Sabbath school, more dear to me."
- William H. Doane.* "No one knows but Jesus." "Safe in the arms of Jesus."
- Joseph Henry Gilmore.* "He leadeth me, O blessed thought."
- Mrs. Annie S. Hawkes.* "I need Thee every hour."
- Philip P. Bliss.* "'Tis the promise of God, full salvation to give," "Hold the fort."
- C. C. Luther.* "Must I go and empty handed."
- Henry G. Washburn.* "Let every heart rejoice and sing."
- Charles H. Spurgeon.* "The Holy Ghost is here."
- Nathaniel Colver.* "Weep for the lost; thy Savior wept."

Rev. Francis Jennings has published a more complete list of Baptist hymn-writers than the foregoing; and that by Mr. Merriam is to be taken as illustrative, not as exhaustive. Likewise, Prof. Frederick M. Bird has an excellent article on the same subject, in the *Independent*, Jan. 4, 1883.

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